MUDUVA E

Dr. S. SAKTHIVEL

ANNAMALAI UNIVER

MUDUVA DIALECT

DR. S. SAKTHIVEL

Department of Linguistics
Publication No. 61
First Edition 1978

Printed at
SRI VELAN PRESS
Chidambaram - 608 001

MUDUVA DIALECT

Dr. S. SAKTHIVEL
Centre of Advanced Study in Linguistics

ANNAMALAI UNIVERSITY
ANNAMALAINAGAR
1978

by any outside influence it is possible that they retain many old and distinct features which will be helpful not only in linguistic studies but also socio-ethnic studies. A short ethnological study of Muduva tribe is also given in the introduction.

The author deserves our congratulation and I appreciate his sincere efforts on the wonderful work he has done in the tribal languages. I am immensely pleased that the Centre is able to bring out the present monograph Muduva Dialect. It is my earnest hope that this book will be useful to Tamilologists and Dravidologists in general and Dialecto ogists in particular.

Annamalainagar
5—10—78

S. Agesthialingam
DIRECTOR
Centre of Advanced Study in Linguistics

Acknowledgement

This study is based on the Dialect Survey work carried by me during 1976–77 as part of the Dialect Survey Project undertaken by the Centre of Advanced Study in Linguistics, Annamalai University.

I owe a debt of deep sense of sincere gratitude and gratefulness to my respected Professor Dr. S. Agesthialingom Head of the Department of Linguistics and Director, Centre of Advanced Study in Linguistics, Annamalai University for his constructive suggestions, invaluable and stimulating guidance, immense encouragement and personal care which enabled me to complete this tribal project and also for his kindness in including this work in the publication series of the Centre of Advanced Study in Linguistics, Annamalai University.

During the course of this survey and analysis I am fortunate to get the help of a number of people. I am very thankful to Professor Dr. S. V. Shanmugam, Director-in-charge,

Centre of Advanced Study in Linguistics, Annamalai University for his helpful suggestions, valuable comments and criticisms for the improvement of this monograph. I like to express my gratitude to Dr. N. Kumaraswami Raja, Thiru. Sp. Thinnappan, Dr. G. Srinivasa Varma and Thiru. T. Edward Williams for their valuable suggestions. I am particularly thankful to my brother Mr. S. Ponnuram, M. A., B. T., Bodinayakkanur who has provided all sorts of help during my field-work at Elamudi Estate, Idikki District, Kerala State. I also thank Mrs. Meena Sakthivel for helping me in correcting the proof and seeing it through the press.

I wish to express my gratitude to Justice Thiru. B. S. Somasundaram, Vice-Chancellor and the authorities of the Annamalai University for having given me the facilities to accomplish this work, to the University Grants Commission for the generous grants for the publication of this book through the Centre of Advanced Study in Linguistics and to M/s. Sri Velan Press, Chidambaram who executed the printing work neatly.

S. Sakthivel

Contents

1	Introduction	...	1
2	Phonology	...	15
3	Nouns	...	39
	Verbs	...	69
5	Adjectives	...	89
6	Adverbs	...	91
7	Particles	...	93
	Lexicon	...	103
	Bibliography	...	139

1

Introduction

1

The Muduvas are hill tribes living in the Cardamom hills in Madurai District, Anamalai hills in Coimbatore District in Tamil Nadu and in the adjoining Idikki District in the Kerala State. According to 1971 Census the whole population of the Muduvas is 4575. Of these, 890 Muduvas are in Tamil Nadu and 3685 Muduvas in Kerala State. Ther settlements are found in forest areas. These people are called as '*takappanma:rkaḷ*' by the plains people. Muduva speech is considered as Tamil Dialect. Muduvas themselves are referred their speech as '*pa:ṇṭi na:ṭṭu pe:ccu*' (Speech of Pandiya Country).

Muduvas are short in stature, long headed, short flat nose and complexion varying from dark to dark brown. On the basis of blood test and physical feature, L. A. K. Aiyar is of the view that they belong to the Proto-Austroloid stock. Thurston is of the view that the Muduvas belong to mixed

race. Muduva men are used to wear dress like plains people. Married people shave their forehead and tie their tuft into a knot at the back. Young children shave their heads completely except for a small round patch in the forehead. The females wear ornaments such as earrings, koppu, finger rings, noserings mǫtakku, bangles and anklet. One of the striking characteristic features of the Muduvas is that the womenfolk carry their babies on their back.

It is believed that Muduvas were originally lived in Madurai. When Raja of Pandiyan kingdom was engaged in the war,they fled to the hills. At Bodinayakkanur the pregnant woman were left behind and eventually went with the offspring to the Nilgiris while the bulk of the tribe came to the high range of North Travancore. Those who came to the high range carried their children on their backs and thereupon they are known as *Muduvar*. According to another tradition when they left Madurai, they carried with them on their back the image of Goddess Meenakshi and brought it to Neriyamangalam. Muduvas rank high in point of precedency among the hill tribes. That is why they are known as Muduvans 'old people in the hills'. They were originally Vellalas, tradition representing them as having accompanied, some of the Madura Princes to the Kerala State. The approximate time of exodus from Madura when the Pandiya Raja entered the South or more probably when the Telugu Naickas took possession of Bodinayakkanur in the 14th century. L. A. Krishna Iyer (1941) also believes that this migration took place in the 14th century. My informants informed me that Poonjar Raja was their king and that they were driven to the Kerala hills after a civil war in Madurai. It has been suggested that Muduvas were driven to the hills by the Mohammaden invaders in the latter part of the 18th century.

During my field-work one old Muduva, Lakshmanan (110 years old) agreed that they have migrated from Madurai to the hills. They moved to the western ghats along with Kannaki, the herione of Cilappatikaram. In their folktales also, we find some stories regarding Kannaki. They first lived near Kothamangalam in Kerala State. In those days they were given protection by Aranjeri Tampiran and Poonaiyathu Tampiran. While they are moving through the forest area of western ghats they carried their children on their backs and hence they came to be called Mudugas or Muduvas. Thurston (1909) remarks that 'judging from the two distinct types of countenance, their language and their curious mixture of customs I hazard the conjecture that, when they arrived on the hills, they found a small tribe in possession, with whom they subsequently intermarried, this tribe having affinities with the west coast, while the new arrivals were connected with the east".[1]

Their huts are rectangular in ground and are built on hill slopes. The walls and roofs are made of ithai. Some times the walls may be made up of thatties. As the Muduvas are in the habit of shifting the settlement in every two or three years, the huts are not constructed on a permanent basis. Their hamlet is known as *Kuṭi*. Each house consists of two divisions, one for sitting and sleeping and the other for cooking and dining. Mats are used in their huts.

Muduvas are agriculturists. Most of them do not have own lands. But some of them have their own cardamom estate. They live in the midst of forest. Each family has

1. Thurston, The Castes and Tribes of Southern India, p. 87–88.

five or six cows or buffaloes. Their hunting method is primitive. The conventional weapons, bow, arrows, stone-bow and blow pipe are found in their huts but now they are using guns for hunting. Muduvas believe that originally they were cultivators and they practised hunting due to pressure of circumstances. The ladies duty is to bring fuel for cooking. Muduva women are industrieus. They enjoy high reputation for honest and sincerity. As a community they live one and help each other. Their principle is not only to live exclusively but to be self sufficient. Muduvas cultivate ragi, millet and cardamom. They cultivate paddy if water facility is available. They do not eat beef and flesh of white monkey They prefer flesh of black monkey. It can be used as medicine for barren women. They eat chicken, any bird or animal which they can catch in the forest and also eat fish. We can find the Muduvas with bill-hook in their hands and with which he can do almost any thing from building a house to a skinning a rat or from hammering sheet-lead into bullets to planting maize.

The head of the village is called *mu·ppan.* It devolves by matrilineal succession. The headman have full control over the people. Muppan summons a council of elders and decides the issue with their help. The council may impose fines. The Head of all the Muduvas in Tamil Nadu and Kerala called *me:lva:ken* who is the headman of the tribe. The office of *me:lva: ken* is also matrilineal succession. The Muduvas follow the matrilineal law of succession. During my investigation I was told by Muduvas that at present they follow the patrilineal law of succession. Perhaps they have acquired their law of succession sometimes in their transit from Madurai to Cardamom hills in Kerala State.

Their Goddess is Madurai meenakshi. They worship Palaniyandavar, Sokkanathar and Rama. Each settlement has a small hut constructed on four wooden poles for temple. It has a thatched roof and thatched walls on three sides. It is open at the front. They do not keep any idols inside the temple. One or two spears are erected on the ground. Pictures of the deities are placed in their temple. They celebrate only three festivals. They celebrate *Cittirai Pongal* in honour of Chitragupta, the accountant of Yama, the death God who records all human activities in a register maintained in other world. They celebrate *ka:rttikai* festival also. They lit the lamps in their houses and worship it. They celebrate *Tai Pongal* in the month of January. Women are not allowed to go near the temple. It is pointed out here that ladies are not allowed to go near the temple in the Todas of Nilgiris also. Apart these festivals they do not celebrate any festivals which are of brahmanical origin have become prevalent in Tamil Nadu only after the Muduvas left the plains of Madurai sometimes in the third century A. D. Even though they have intimate contact with the Malayalis, they do not celebrate Onam festival.

The Muduvas are orthodox in their habits. They would not eat in the houses of Kadars, Pulayas, Mannans, Paliyans and Malamalasar. If any unnatural death takes place, they attribute it to evil forces. In oldern days they used to move to other settlements. Muduvas believe in good and bad omens. Barking of deer, sambar, goats and birds are considered to be bad omens. A rat-snake crossing their path is considered to be good omen. They believe in sorcery, devil, ghost, witchcraft and the evil eye. They have their own auspicious days. Wednesday is considered good for auspicious occasions. It is recorded by Thurston as follows:

"The Muduvas have lucky days for starting on a journey.

Monday,	start before sunrise
Tuesday,	start in the forenoon
Wednesday,	start in the early morning
Thursday,	start after the morning meals
Friday,	never make a start – it is a bad day
Saturday and Sunday,	start as soon as the sun rises."

Muduvas believe that earthquake means god is moving the earth from one shoulder to another; thunder means Devan rolling stones; lightning means Varuna rolling stones; solar eclipse means serpant coiling round the sun. Rainbow is believed to be bow of Arjuna; its redline is described as the sting and the blue as the bow.

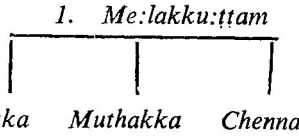
The grown up boys and girls sleep in separate bachelor's dormitory specially constructed on the either side of the village. They are larger in size than dwelling huts. The boy's dormitory is known as *Iḷanta:ri maṭam*; The lady's dormitory is known as *Kumari maṭam.* The boy's dormitory is also used as a guest house for the tribal and non - tribals. The grown up boys living in the *iḷanta:ri maṭam* go in groups after dusk from house to house. The bachelors are treated as members of the whole community. The lady's dormitory is controlled by an old lady. Women guests are used to stay at lady's dormitory. Muduvas consider that the institution

of a common dormitory for the young is sound idea. It not only solves the problem of accommadation in the small house of an individual household, it also creates a feeling of comradeship and unified and cooperative approach to all the problems of the settlement. The bachelors keep a vigil over the settlement during the night time. They help not only in marriage and funeral occasions but also in agricultural operations.

The Muduvas are divided into six exogamous clans or *Ku:ṭṭam* for marriage alliances. Each exogamous clan is divided into so many sub divisions.

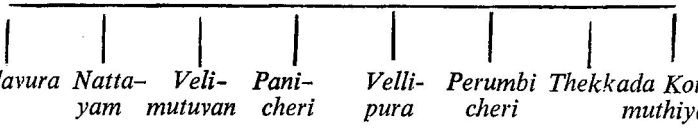
Six exogamous clans or Ku:ṭṭam

1. *Me:lakku:ṭṭam*
2. *Kaṇakku:ṭṭam*
3. *Puta:nikku:ṭṭam*
4. *Susa:ṇakku:ṭṭam*
5. *Kaṇayattukku:ṭṭam*
6. *Ellikku:ṭṭam*



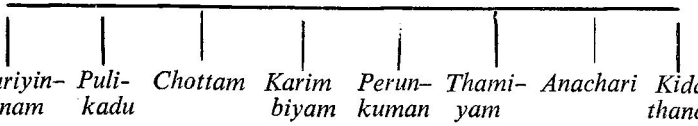
Melakkuttam is divided into three divisions. Melakkuttam is considered to be a superior and it has certain rights. They are entitled to share the fine. They can take brides or give brides to the Kanaikuttam and Puthanikkuttam. These two latter clans are free to marry from other clans. The headman is also selected from this clan.

2. *Kaṇakku:ṭṭam*



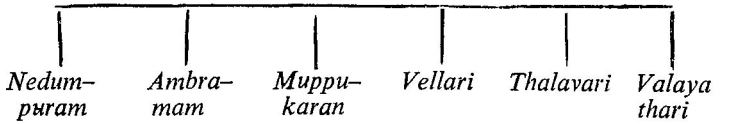
Kanakuttam is divided into eight subdivisions. Among these subdivisions, Velimutuvan is considered to be little superior than the other subdivisions. They can marry with melakuttam. Its duty is to levy fines and hands over to melvaken.

3. *Puta:nikku:ṭṭam*



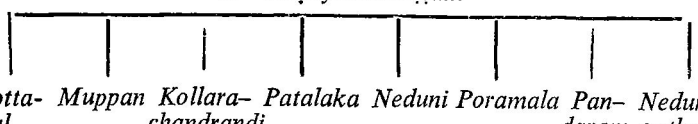
Putanikkuttam is divided into eight subdivisions. Karimbiyam, Kidathanda and Chottam are superior divisions than others. Putanikkuttam can marry any one from Melakkuttam.

4. *Su:ṣaṇakku:ṭṭam*



Susanakkuttam is divided into six divisions. Ambramam and Valayathari are superior to other divisions. Susanakkuttam can marry from ellikuttam.

5. *Kaṇayattuku:ṭṭam*



Kanayattukuttam is divided into eight sub divisions. Muppan sub divisions is superior to all divisions. Then follow the Nedungathan and Patalaka. Kanayattukuttam can marry from Susanakuttam and Ellikuttam.

6. Ellikku:ṭṭam

Edikaran *Valataraka* *Pali–mutaka* *Kosara–pani* *Elaya Vantudan or Muttavantudan* *Neduvatu Vantudan* *Elayaka*

Ellikuttam is divided into seven sub divisions Ellikuttam can marry from Susanakuttam. The first three functions as one sect and the other functions as one sect.

If a girl attains puberty, she is kept in separate hut for four days. After taking bath on the fifth day, she has to come to house. Upto her house arrival, water is poured on her. She has to go all the maternal uncle's house and there also pour the water on her. On this occasion maternal uncle presents new saree to her. The feast will be given by the maternal uncle on that night. She also gets admission into the lady's dormitory. In connection with the adolescence of boys 'turbanning' is celebrated for boys. Maternal uncle ties the turban on the head of the boy after giving him ceremonial bath. This is known as *Kokkira:ca uruma:l* in their speech. The boy begins to grow full tuft. The admittance of boy or girl into bachelor's dormitory is welcomed by all and they feel happy about it. It heralds the independance from the paternal vigil.

A Muduva generally marries the daughter of his maternal uncle. The elders are not taking any interest in arranging

matrimonial alliance. The choice is left to the girl and boy. The boy generally conveys his desire to the girl through his friends. After getting her consent, they elope and live for a day or more. If the period in the cave or forest has not proved satisfactory to both parties, marriage is put off and the man and woman are at liberty to mix with others. In the meantime initiative will be taken by the maternal uncle. He ascertains from his friends the place of their sojourn and brings them back to the village. The boy gives ornaments and new clothes to her. He inserts a bamboo comb in the tuft of the girl which he has prepared by himself. This insertion ceremony of the comb on the marriage day takes place in front of the temple to the accompaniment of music of drums and pipes. Thurston has recorded that the tying of a tali was said to have been tried in former days as part of the marriage ceremony, but as the brides always died, this practice was discontinued. It is pointed out here that Anaimalai Kadars practice the insertion of comb in the tuft of a bride, a symbol as significant of a tali for a Hindu, Generally marriages are held on Wednesday. The parents of the bride will be absent in the function. After the ceremony all the guests are treated to a feast. *A relic of marriage by capture exists among this trtbe.* When the bride comes to bridegroom's house, her first duty is to find out and arrange the household articles properly. The Muduvas treat this custom as a test of the bride's knowledge of domestic management. Both men and women guard their chastity. Any breach of chastity is liable to a heavy fine or even expulsion from the community. Cases of adultery are very rare. Delivery takes place in the secluded hut, *tiṇṇay vi:tu.* There is no ceremony in connection with delivery. She brings back to her house with new born baby on the thirteenth day. On that day they worship the deities. This is called '*viruntu aḷayppu*' in their dialect. After tonsuring the head named the

child. Some people used to go to temple and named their children after that god or goddesses. Widow marriage is permissible among the Muduvas. A man may divorce his wife at will. Divorced woman can marry again. Polygamy was once permitted. During my investigation, I did not find any occurrence in this regard. Polyandry was not practised. Strictly speaking at present they are monogamous.

If a person dies, the news of death will be informed to the relatives. After relatives arrival, the body is washed and oil is applied. Relatives put new cloth on that body and it is taken to the burial ground. Muduvas bury the dead. They do not cremate the body. The body is used to carry by eldest son in the front and youngest son in the back. The body is placed north and south. They believe that body lying north and south will not be eaten by a tiger. It will be eaten whatever lies between west and east. Before carrying the deadbody to burial ground, either eldest son or youngest should tonsure the head or shave the moustache. Before burying the dead body, they preserve a piece of cloth and ornaments from the deceased. If a man dies, his wife will break the bangles. Karumathi is performed on the thirteenth day. They worship the relics which are brought from the burial ground. If anybody dies on Saturday, they bury the deadbody with living chicken. Muduvas believe that if any body dies on Saturday, many deaths will occur continiously and to avoid this they bury the living chicken with the dead body. If any body dies in the Muduva settlement, the members of the settlement should not wear turban for three days. They do not have any ceremonies in which dead are remembered.

The Muduvas are by custom, tradition and practice, considered to be superior to all other tribes living in their

area. They are self reliant. They are not changed by contact with civilization or by any of the welfare schemes which the Government have undertaken for the development of tribe.

II

Muduva speech is a dialect of Tamil. They refer their speech as *Pa:ṇṭi na:ṭṭu pe:ccu* (speech of Pandi Nadu). This dialect has nineteen segmental phonemes of which five are vowel phonemes and fourteen are consonant phonemes. Velar nasal / *ṅ* / has become a distinct phoneme in this dialect. The Proto-Dravidiam * *a* changes into *e* in most of the cases in the Muduva Dialect. The Proto-Dravidian * *l* changes into *y* in this dialect. Like other Tamil dialects the following case suffixes occur in this dialect, Acc -*a*, Soc. *o: ṭu*, Dat - *kku*, Ins. *a:le*, Gen. *ṛa*~ a Loc. il. The present, past and future tense suffixes are – *kkutt* – *tt*, – *nr* , –*tt*– –*nt* – –*n* - – *i* – and – *pp* – *v*– – *um* - respectively. Like other Tamil dialects the following personal terminations occur in this dialect.

I per. sg. *e:n*
pl. *o:m*

II Per. sg. *a*
pl. *aru*

III Per. mas. *a:n*
Human. pl. *a:ru*
neut. *atu*

If it is a dialect of Malayalam, personal termination does not occur in this. Mutual intelligibility, common core and overall pattern are criteria to decide whether it is a language or dialect. Except few most of the lexical items are Tamil.

Phonologically, morphologically and lexically it agrees with Southern Tamil dialect. As we have seen early that the Muduvas are people migrated from Madurai to western ghats in the 14th century. Thurston also points out that 'Muduvars have a dialect of their own, closely allied to Tamil with a few Malayalam words', Due to contact with Malayalis and living in that State for a long time it is quite natural to find few Malayalam grammatical features and words. Due to long isolation from the Tamil Nadu we find some innovations in the Muduva Dialect.

III

The present study is based on data collected by me during the period 1976 — 77 at Shenbagathozuvakkudi. Elamudi Estate, Suryanalli, Idikki District, Kerala State. All informations were collected from four informants in this Muduva settlement.

1. Mariappan (48)
2. Chellam (30)
3. Devaraj (50)
4. Lakshmanan (110)

The study presented here includes an introduction (ethnological study of the Muduvas), phonology, morphology and lexicon.

2

Phonology

2.1. Phonemic Inventory

2.1.1. PHONEMES

There are twenty two phonemes in the Muduva Dialect spoken by the Muduva tribe in the Idikki District, Kerala State of which nineteen are segmental and three are suprasegmental.

2.1.2. SEGMENTAL PHONEMES

2.1.2.1. *Vowels*

	Front	Central	Back
High	*i*		*u*
Mid	*e*		*o*
Low		*a*	

2.1.2.2. *Consonants*

	Bilabial	Dental	Alveoler	Retroflex	Palatal	Velar
Stops	*p*	*t*		*ṭ*	*c*	*k*
Nasals	*m*		*n*	*ṇ*		*ṅ*
Trill			*r*			
Laterals			*l*	*ḷ*		
Continuants	*v*				*y*	

2.1.3. SUPRASEGMENTAL PHONEMES

There are three suprasegmental phonemes viz. length and two junctures open and close in the Muduva Dialect

2.1.3.1. *Length*

pakki	'bird'	*malā*	'mountain'
pa:kki	'balance'	*ma:la*	'garland'

The long vowel has been treated as a short vowel plus length. It is symbolised as /:/ along with the vowel which has to denote length.

2.1.3.2. *Juncture*

2.1.3.2.1. *Open juncture*

Open juncture is marked with space

inta	*vi:ṭu*	'this house'
iḷantari	*kayyan*	'adolescent boy'

2.1.3.2.2. *Close juncture*

peṭṭa + *na:yi*	bitch
pecu + *kenru*	calf

2.2 Contrasts

2.2.1. VOWELS

2.2.1.1. *Quantitative contrasts*

/ i i: /

iṭu	to tell	*viti*	fate
i:ṭu	mortgage	*vi:ti*	width

/ *e e:* /

eṭṭu	eight	*peṭi*	name of a measure
e:ṭṭu	head constable	*pe:ṭi*	fear

/ *a a:* /

aṭi	to beat	*pakki*	a bird
a:ṭi	name of a month	*pa:kki*	balance

/ *u u:* /

kuṭa	umbrella	*kuṭi*	Muduva settlement
ku:ṭa	basket	*ku:ṭi*	to join

/ *o o:* /

oṭṭu	to paste	*toṭu*	to touch
o:ṭṭu	vote	*to:ṭu*	an ornament

2.2.1.2. *Interlocking contrasts*

/ *i e* /

ittara	this much	*iṭu*	to tell
ettara	how much	*eṭu*	to take

/ *i a* /

ippa	now	*keṭṭi*	thickness
eppa	when	*keṭṭa*	bad

/ *i o* /

iṭi	thunder	*inni*	hereafter
oṭi	to break	*onnu*	one

/ *i u* /

a:ṭi	name of a month	*pa:kki*	balance
a:ṭu	goat	*pa:kku*	arecanut

/e a/

ma:le	evening	*ceṭṭi*	chettiar
ma:la	garland	*caṭṭi*	pot

/e o/

keṭu	to become rotten	*keṭṭa*	bad
koṭu	to give	*koṭṭe*	nut

/e u/

eccu	snail	*cekiṭe*	deafman
ucci	top	*cekiṭu*	cheek

/a o/

ampatu	fifty	*paṭṭu*	silk
ompatu	nine	*poṭṭu*	tilak

/u o/

kuṇṭi	female organ	*kuṭi*	to drink
koṇṭa	hair tuft	*koṭi*	creeper

u a/

puttu	ant hill	*ku:ṭu*	cage, nest
pattu	ten	*ku:ṭa*	basket

2.2.2. CONSONANTS

/t ṭ/

ka:tu	ear	*ti:*	fire
ka:ṭu	forest	*ṭi:*	tea

/ p t *ṭ c k /

pa:ṭu	to sing	*muppa:ṇṭi*	Chera, Chola, and Pandiya kings
ta:ṭi	beard	*muttikkoṭṭi*	a kind of fish
ca:ṭi	basket	*muṭṭa*	egg
ka:ṭu	forest	*mucci*	a small winnow
		mukka:li	tripod

kuppa	rubbish
kuttu	to stab
kuṭṭa	short
kuccuvi:ṭu	hut
kukkuri	an animal

/ m n /

ampu	arrow	*ma:ṭu*	cattle
anpu	love	*na:ṭu*	country

/ m ṇ /

kummi	a play	*amma:*	mother
kuṇṇa	male organ	*aṇṇa:*	elder brother

/ m ṅ /

nammaḷ	we (incl.)
niṅṅaḷ	you (pl.)

/ n ṇ /

a:ni	name of a month	*tinnu*	to eat
a:ṇi	nail	*tiṇṇe*	raised platform

* *ṭ* occurs initially only in loan words.

/ n ṅ /

cannal window
caṅṅa:r husband's brother

/ m n ṇ /

kammi decrease
kanni fist
kaṇṇi thread

/ l ḷ /

puli	tiger	*va:l*	tail
puḷi	tamarind	*va:ḷ*	sword

/ r l /

pa:ru	to see	*nu:ru*	hundred
pa:lu	milk	*nu:lu*	thread

/ r ḷ /

te:ru	chariot	*viri*	to spread
te:ḷu	seorpion	*viḷi*	to call

/ l ḷ v /

co:la groove
co:ḷa chola king
co:ra blood

/ v y /

pa:vi	sinner	*ca:v*	to die
pa:yi	mat	*ca:y*	to bend down

2.3. Changes

2.3.1. The Proto-Dravidian *l has become y in most of the cases in the Muduva Dialect.

kaḷutai	→	*keyta*	donkey
kaḷuku	→	*keyku*	eagle
koḷalu	→	*koyalu*	tube
ko:ḷi	→	*ko:yi*	hen
va:ḷai	→	*va:ya*	banana

2.3.1.1. *ḷ* → *yy* [geminates after a short vowel in disyllabic words]

maḷai	→	*mayya*	rain
vaḷi	→	*veyyi*	path, road
kuḷi	→	*kuyyi*	pith

2.3.2. The Proto-Dravidian *a has become e in the Muduva Dialect.

aṭuppu	→	*eṭuppu*	oven
ari	→	*eri*	rice
aḷiyan	→	*eḷiyan*	brother-in-law
paṭi	→	*peṭi*	name of a measure
pacuma:ṭu	→	*pecuma:ṭu*	cow
pani	→	*peni*	dew
paniyan	→	*peniyan*	baniyan
paruppu	→	*peruppu*	dhal
pala:	→	*pela:*	jack fruit
pallu	→	*pellu*	tooth
palli	→	*pelli*	lizard

taṭi	→	*teṭi*	stick
tayir	→	*teyir*	curd
kaṭiya:ram	→	*keṭiya:rom*	wrist watch
kaṭuta:ci	→	*keṭuta:ci*	paper
kaṭṭi	→	*keṭṭi*	pimples
kaṭṭuco:ṟu	→	*keṭṭuco:ru*	cooked rice prepared out of tamarind
kaṭṭerumpu	→	*keṭṭerumpu*	black ant
kacce:ri	→	*kecce:ri*	court
kanci	→	*kenci*	rice gruel
karuppaṭṭi	→	*keruppaṭṭi*	jaggery
karumpu	→	*kerumpu*	sugarcane
karppam	→	*kerppom*	pregnancy
kalveṭṭu	→	*kelveṭṭu*	inscription
kallu	→	*kellu*	stone
kaḷḷu	→	*keḷḷu*	toddy
kavarmeṇṭu	→	*kevarmeṇṭu*	government
kavta:ri	→	*kevta:ri*	a bird
maṭilu	→	*metilu*	wall
maṭi	→	*meṭi*	udder
mancu	→	*mencu*	snow
maruntu	→	*meruntu*	medicine
mayir	→	*meyir*	hair
mayil	→	*meyil*	peacock
rakaciyam	→	*rekaciyom*	secret
rampam	→	*rempom*	saw (instrument)

2.4 Distribution of Phonemes

2.4.1. VOWELS

All the vowels occur initially, medially and finally.

Phoneme	Initially	Medially	Finally
i	*inaṭikki* yesterday	*piṭi* to catch	*pa:ci* moss
i:	*i:ṇa* in this way	*a:ppi:cu* office	*ni:* you (sg)
e	*empatu* eighty	*teyir* curd	*ma:le* evening
e:	*e:kkar* acre	*ve:ppa* father's sister	*ve:* to boil
a	*anta* that	*aramane* palace	*aḷa* cave
a:	*a:na* elephant	*pa:mpu* snake	*akka:* elder sister
o	*ompatu* nine	*ponnu* gold	*u:ro* one kind of plant
o:	*o:ṭṭu* vote	*to:ṭṭa:vu* bullet	*po:* togo
u	*uttiri* little	*puka* tobacco	*pa:ṭṭu* song
u:	*u:ra:ḷi* urali tribe	*pu:mi* earth	*pu:* flower

2.4.2. Consonants

All the consonant phonemes except *n*, *ṅ* and *ḷ* occur initially. All the consonants occur medially. *m*, *n*, *ṇ*, *r*, *l*, *ḷ* and *y* occur finally.

Phoneme	Initially	Medially	Finally
p	*pakal* daytime	*tampi* younger brother	—
t	*talamuṭṭu* puberty	*cate* flesh	—
ṭ	*ṭi:* tea	*meṭi* uddar	—
c	*capatom* vow	*ka:cu* money	—
k	*kilayom* fever	*pakava:n* god	—
m	*mayya* rain	*mampaṭṭi* spade	*ka:mom* lust
n	*na:ṭṭuka:ran* Malayali	*na:ttini* husband's sister	*te:n* honey
ṇ	—	*paṇṭa:rom* beggar	*u:ṇ* meat
ṅ	—	*oraṅṅu* to sleep	—
r	*ro:ca* rose	*koravan* husband	*vaḷar* to grow

Phoneme	Initially	Medially	Finally
l	*laccom* lakh	*kolucu* anklet	*va:l* tail
ḷ	—	*ka:ḷa* bullorox	*to:ḷ* shoulder
v	*vaṭṭa:rom* fullmoon	*a:vaṇi* name of a month	—
y	*yo:kom* luck	*vaykkal* advocate	*va:y* mouth

2.5 Allophonic Distribution

2.5.1 Vowels

2.5.1.1. */i/*

/i/ has two allophones [*i*] and [*I*].

[*i*] High front unrounded short vocoid. It occurs with length in all the positions viz initially, medially and finally.

[i:cI]	*/i:ci/*	fly, bee
[ki:rI]	*/ki:ri/*	mongoose
[ti:]	*/ti:/*	fire

[I] Lower high front unrounded short vocoid occurs elsewhere

[kIlʌyΩm]	*/kilayom/*	disease
[InʌṭṭIkkI]	*/inaṭṭikki/*	yesterday
[IndIrʌ]	*/intira/*	Lord Indira

2.5.1.2 */e/*

/e/ has two allophones *[ɛ]* and *[e]*.

[ɛ] Lower mid front unrounded short vocoid occurs finally.

[pu:nɛ]	*/pu:ne/*	cat
[sekʌṭɛ]	*/cekaṭe/*	deafman
[pIḷḷɛ]	*/piḷḷe/*	child

[e] Higher mid front unrounded short vocoid occurs elsewhere. It occurs also with length.

[sekʌppi]	*/cekappu/*	red colour
[nekʌr]	*/nekar/*	arrogance
[peṉṉi]	*/peṉṉu/*	woman, wife
[e:ṉʌ]	*/e:ṉa/*	in which way
[pe:ṭI]	*/pe:ṭi/*	fear

2.5.1.3. */a/*

/a/ has two allophones *[ʌ]* and *[a]*.

[a] Low central unrounded short vocoid occurs with length in all the positions.

[a:ṭi]	*/a:ṭu/*	goat
[ka:ti]	*/ka:tu/*	ear
[nella:]	*/nella:/*	nicely

[ʌ] Lower mid back unrounded vocoid occurs elsewhere.

[ʌn̪dI]	*/anti/*	evening
[kʌyʌr]	*/kayar/*	boy

2.5.1.4. */o/*

/o/ has two allophones *[o]* and *[Ω]*.

[o] High mid back rounded vocoid occurs with length in all the positions.

[o:rmI]	*/o:rmi/*	to remember
[ko:yI]	*/ko:yi/*	fowl
[po:]	*/po:/*	to go

[Ω] Mean-mid back rounded vocoid occurs elsewhere.

[mʌrΩm]	*/marom/*	tree
[ka:ɳΩm]	*/ka:ṇom/*	horsegram
[Ωrʌññɨ]	*/oraññu/*	to sleep

2.5.1.5. */u/*

/u/ has three allophones *[u]*, *[U]* and *[ɨ]*.

[U] Lower high rounded back vocoid occurs in the initial syllable.

[UttIrI]	*/uttiri/*	little, few
[kUṭṭa:ḷɨ]	*/kuṭṭa:ḷu/*	cousin
[kUñǰI]	*/kunci/*	child

[ɨ] High central unrounded vocoid occurs in the non-initial syllable.

[o:ṭɨ]	*/o:ṭu/*	to run
[ku:ṭɨ]	*/ku:ṭu/*	cage, nest

[*u*] High back rounded vocoid occurs with length in all the positions.

[*u:ra:ɭI*]	/*u:ra:ɭi*/	Urali tribe
[*nu:ri*]	/*nu:ru*/	hundred
[*pu:*]	/*pu:*/	flower

2.5.2 CONSONANTS

2.5.2.1. *Stops*

2.5.2.1.1. /*p*/

/*p*/ has two allophones [p] and [b].

[*b*] Bilabial voiced stop occurs after nasal

[tʌmbI]	/*tampi*/	younger brother
[ʌnbi]	/*anpu*/	love
[kUṭimbΩm]	/*kuṭumpom*/	family

[p] Bilabial voiceless stop occurs elsewhere

[pΩṭI]	/*poṭi*/	powder
[kʌppʌ]	/*kappa*/	tapioca

2.5.2.1.2 /*t*/

/*t*/ has two allophones *[t]* and *[d]*

[d] Dental voiced stop occurs after nasal

[pʌn̪dʌl]	/*pantal*/	shed
[pIra:n̪dI]	/*pira:ntí*/	brandy
[meri n̪di]	/*meruntu*/	medicine

[t] Dental voiceless stop occurs elsewhere

[tʌlʌ]	*/tala/*	head
[pʌtti]	*/pattu/*	ten
[ketIri]	*/ketiru/*	coir

2.5.2.1.3. */ṭ/*

/ṭ/ has two allophones [ṭ] and [ḍ]

[ḍ] Retroflex voiced stop occurs after nasal

[pʌṇḍa:rΩm]	*/paṇṭa:rom/*	beggar
[mʌṇḍʌ]	*/maṇṭa/*	head
[tΩṇḍʌ]	*/toṇṭa/*	throat

[ṭ] Retroflex voiceless stop occurs elsewheree

[ṭa:m]	*/ṭa:m/*	Dam
[tʌṭṭI]	*/taṭṭi/*	to cheat
[ṭi:]	*/ṭi:/*	tea

2.5.2.1.4. */c/*

/c/ has four allophones */c/* [*j*] [*s*] and [*ṣ*]

[*s*] Alveolar voiceless groove fricative occurs initially and intervocalically.

[*so:ri*]	*/co:ru/*	cooked rice
[*si:vʌ*]	*/ci:va/*	broom
[*ma:sΩm*]	*/ma:com/*	month

[*ṣ*] Retroflex voiceless fricative occurs before or after a retroflex stop.

[*kʌṣṭΩm*]	*/kaṭom/*	difficulty
[*mi:na:ṭṣI*]	*/mi:na:ṭci/*	Goddess Meenakshi

[*j*] Palatal voiced affricate occurs after nasal

[*kuñjI*]	/*kunci*/	child
[*peñjI*]	/*penci*/	cotton
[*neñjɨ*]	/*ɲencu*/	heart

[č] Palatal voiceless affricate occurs elsewhere

[*pʌčče*]	/*pacce*/	green
[*tʌṅgʌččI*]	/*taṅkacci*/	younger sister
[*kʌčče:rI*]	/*kacce:ri*/	court

2.5.2.1.5. /*k*/

/*k*/ has two allophones [*k*] and [g]

[*g*] Velar voiced stop occurs after nasal

[*tʌṅgΩm*]	/*taṅkom*/	gold
[*tʌṅgʌččI*]	/*taṅkacci*/	younger sister
[*pʌṅgɨnI*]	/*paṅkuni*/	name of a month

[*k*] Velar voiceless stop occurs elsewhere

[*ko;ṭI*]	/*ko:ṭi*/	new cloth
[*kʌṭaya:ḷΩm*]	/*kaṭaya:ḷom*/	churning rod
[*pʌkʌl*]	/*pakal*/	day time
[*pʌkkI*]	/*pakki*/	bird
[*pUka:rI*]	/*puka:ɾi*/	marriage comb

2.5.2.2. *Nasals*

2.5.2.2.1. /*m*/

/*m*/ has only one allophone [*m*]

[*m*[Bilabial voiced nasal

[*mʌratta:ččI*]	/*maratta:cci*/	midwife

[pUɭɭIma:vɪ]	/puɭɭima:vu/	spotted deer
[tʌkʌrΩm]	/takarom/	tin

2.5.2.2.2. /n/

/n/ has three allophones [n], [n̲] and [ñ[.

[ñ] Palatal voiced nasal occurs before palatal affricate.

[neñǰɪ]	/nencu/	heart
[kUñǰI]	/kunci/	child
[peñǰI]	/penci/	cotton

[n̲/ Dental voiced nasal occurs before dental stop

[pʌn̲dɪ]	/pantu/	ball
[pʌn̲dʌl]	/pantal/	shed

[n] Alveolar voiced nasal occurs elsewhere.

[nʌrʌmbɪ]	/narampu/	vein
[ʈi:rma:nI]	/ti:rma:ni/	to decide
[te:n]	/te:n/	honey

2.5.2.2.3. /ɳ/

/ɳ/ has only one allophone [ɳ].

[ɳ] Retroflex voiced nasal occurs medially only.

[nʌɳḍɪ]	/naɳṭu/	crab
[kΩɳḍI]	/koɳṭi/	bolt
[ka:ɳIkkʌ]	/ka:ɳikka/	offering to God

2.5.2.2.4. */ñ/*

[*ñ*] has only one allophone [*ñ*]

[*ñ*] Velar voiced nasal

[*pʌñgɨnI*]	*/pañkuni/*	name of a month
[*te:ñña:y*]	*/te:ñña:y/*	coconut
[*siñgʌm*]	*/ciñkam/*	lion
[*ΩrʌññɨI*]	*/oraññu/*	to sleep

2.5.2.3. *Trill*

2.5.2.3.1. */r/*

/r/ has only one allophone

[*r*] Alveolar voiced trill

[*rekʌsiyΩm*]	*/rekaciyom/*	secret
[*ra:vɨI*]	*/ra:vu/*	night
[*pʌɳɖa:rΩm*]	*/paṇṭa:rom/*	beggar
[*ketIr*]	*/ketir/*	ray

2.5.2.4. *Laterals*

2.5.2.4.1. */l/*

/l/ has only one allophone [*l*].

[*l*] Alveolar voiced lateral occurs initially, medially and finally.

[*la:pΩm*]	*/la:pom/*	profit
[*mʌlʌ*]	*/mala/*	mountain
[*sʌnnʌl*]	*/cannal/*	window

2.5.2.4.2. */ɭ/*

/ɭ/ has only one allophone [*ɭ*]

[*ɭ*] Retroflex voiced lateral occurs medially and finally.

[*keːɭi*]	*/keːɭu/*	to listern
[*kaɭɭi*]	*/kaɭɭu/*	toddy
[*mʌkkaɭ*]	*/makkaɭ/*	people

2.5.2.5. *Continuants*

2.5.2.5.1. */v/*

/v/ has two allophones [*u̯*] and [*v*].

[*u̯*] High back rounded non-syllabic vocoid occurs medially in the *v–c* environment.

[*kʌu̯ri*]	*/kavru/*	envelope

[*v*] Labio-dental semi vocoid occurs elsewhere.

[*vʌṭṭaːrΩm*]	*/vaṭṭaːrom/*	fullmoon
[*pʌkʌvaːn*]	*/pakavaːn/*	god

2.5.2.5.2. */y/*

/y/ has two allophones [*i̯*] and [*y*]

[*i̯*] High front unrounded non-syllabic vocoid.

[*tʌi̯*]	*/tay/*	name of a month.

[*y*] Palatal semi vowel occurs elsewhere.

[*yoːkʌm*]	*/yoːkam/*	luck

2.6 Phonemic Clusters

2.6.0. There is no vowel cluster in the Muduva Dialect. Many consonant clusters are found to occur in the medial position.

2.6.1. CONSONANT CLUSTERS

2.6.1.1. *Initial clusters*

There is no initial cluster in Muduva Dialect.

2.6.1.2. *Medial clusters*

2.6.1.2.1. *Two consonant clusters*

2.6.1.2.1.1. **—C_1 C_1— type**

No.	Cluster	Illustration	
1	*-pp-*	*ve:ppa*	father's sister
2	*-tt-*	*uttiri*	little, few
3	*-ṭṭ-*	*na:ṭṭukka:ran*	Malayalis
4	*-cc-*	*ucci*	top
5	*-kk-*	*akki*	sweetness
6	*-mm-*	*amma:*	mother
7	*-nn-*	*inna:ḷ*	day before yesterday
8	*-ṇṇ-*	*kuṇṇa*	male organ
9	*-ṅṅ-*	*oraṅṅu*	to sleep
10	*-rr-*	*ka:rru*	wind
11	*-ll-*	*kella*	neck ornament
12	*-ḷḷ-*	*koḷḷa*	very much
13	*-vv-*	*nivvu*	to stand
14	*-yy-*	*kayyan*	son/boy

2.6.1.2.1.2. $-C_1\ C_2-$ type

1	*-tk-*	*kotka:yi*	coriander
2	*-tr-*	*cempupa:trom*	copper pot
3	*-ty-*	*ca:tyom*	ability
4	*-ṭṇ-*	*caṭṇi*	chutney
5	*-ṭr-*	*peṭro:l*	petrol
6	*-ṭl-*	*kaṭlu*	cot
7	*-ct-*	*kecti*	landtax
8	*-ck-*	*picko:ttu*	biscuit
9	*-cn-*	*kicṇa*	Lord krishna
10	*-cy-*	*ra:cyom*	country
11	*-kṭ-*	*ṭa:kṭar*	Doctor
12	*-kc-*	*a:kcan*	auction
13	*-kr-*	*ci:krom*	quickly
14	*-kḷ-*	*cakḷatti*	co-wife
15	*-mp-*	*tampi*	younger brother
16	*-mc-*	*camca:ri*	land-lord, agriculturist
17	*-np-*	*anpu*	love
18	*-nt-*	*cantiran*	moon
19	*-nc-*	*kuncappa*	father's younger brother
20	*-nm-*	*pu:rvanma:rkaḷ*	ancestors
21	*-nr-*	*anru*	that day
22	*-ṇṭ-*	*pa:ṇṭikka:ran*	Tamilian
23	*-ṅk-*	*caṅkati*	matter
24	*-rt-*	*kavuṇṭama:rti*	gowda woman

25	*–rṭ–*	*ka:rṭu*	post card
26	*–rc–*	*ki:rceṇṇa*	kerosene oil
27	*–rk–*	*ko:la:rka:ran*	cunning person
28	*–rm–*	*ti:rma:nom*	decision
29	*–rn–*	*arna:ci payom*	pine apple
30	*–rl–*	*ṭerlin*	terlin
31	*–rv–*	*pa:rveti*	wife of Lord Siva
32	*–lk–*	*neracu:lka:ri*	pregnant woman
33	*–lv–*	*kalveṭṭu*	inscription
34	*–ly–*	*kalya:ṇom*	marriage
35	*–ḷv–*	*ke:ḷvi*	question
36	*–vt–*	*kevta:ri*	portridge
37	*–vṭ–*	*tavṭu*	bran
38	*–yt–*	*keyta*	donkey
39	*–yc–*	*payca:*	paise
40	*–yk–*	*keyku*	to wash (clothes)
41	*–yv–*	*teyvom*	god

2.6.1.2.2. *Three consonant clusters*

2.6.1.2.2.1 **–C_1 C_2 C_2– type**

1	*–rpp–*	*kerppom*	pregnancy
2	*–rtt–*	*arttom*	meaning
3	*–rṭṭ–*	*ṭippa:rṭṭumeṇṭu*	department
4	*–rcc–*	*ṭa:rccu*	torch
5	*–rkk–*	*me:rkka*	west
6	*–ltt–*	*me:lttaṭṭi*	roof

7	*-ytt-*	*neytta:l*	weaver
8	*-ycc-*	*te:yccu*	to rub
9	*-ykk-*	*vaykkal*	advocate

2.7. Syllabic patterns

2.7.0. A short or long vowel ($\breve{V}$) forms the peak or nucleus of each syllable. A vowel peak may have on onset as a consonant (*c*) or consonant cluster (*cc*) and a coda in the same way as that of the onset.

Syallables are classified into three types viz 1. Initial syallable 2. Medial syllable and 3. Final syllable. Each of these three types are sub-classified into 1. open syllable and 2. close syllable.

2.7.1. INITIAL SYLLABLE

2.7.1.1. *Open types*

V-	:	*e-tu*
$\bar{V}$-	:	*i:-ṭu*
CV-	:	*ka-te*
C$\bar{V}$-	:	*ka:-ṭu*

2.7.1.2. *Close types*

VC-	:	*ip-paṭi*
$\bar{V}$C-	:	*i:ṭ-ṭi*
CVC-	:	*kap-pa*
C$\bar{V}$C-	:	*ka:p-pu*
VCC-	:	*avt-tom*

CVCC-	:	*kerp–pom*
CV̄CC-	:	*me:lt–taṯ–ṭi*

2.7.2. MEDIAL SYLLABLE

2.7.2.1. *Open types*

–CV–	:	*ip–pa–ṭi*
–CV̄–	:	*ka:–ma:–le*

2.7.2.2. *Close types*

–CVC–	:	*ca–ṭaṅ–ku*
–CV̄C–	:	*ta–la:ṭ–ṭu*

2.7.3. FINAL SYLLABLE

2.7.3.1. *Open types*

–CV	:	*ci:–ni*
–CV̄	:	*am–ma:*

2.7.3.2. *Close types*

–CVC	:	*can–ti–ran*
–CV̄C	:	*man–na:n*

3

Nouns

3.0. Nouns are those forms which can take case suffixes.

3.1. Noun Stems: classification

Nouns of Muduva dialect are classified into i. Substantives and ii. Pronouns. Substantive noun stems are broadly classified into two types viz 1. Stems taking gender-number suffixes and 2. Inherent nouns.

3.1.1. Stems taking gender-number suffixes

Those stems which take gender number suffixes are classified on the basis of the masculine singular suffixes. Each main class is further subdivided on the basis of the feminine and epicene plural suffixes they take.

3.1.1.1. Stems which take masculine singular *-a:n*

vaṇṇ-a:n	Washerman
pa:pp-a:n	Brahmin

taṭṭ–a:n	Goldsmith
mann–a:n	Mannan tribe

3.1.1.1.1. Those stems which take feminine singular *–a:tti*

vaṇṇ–a:tti	Washer woman
pa:pp–a:tti	Brahmin woman
taṭṭ–a:tti	Goldsmith woman
mann–a:tti	Mannan tribal woman

3.1.1.2. Stems which take masculine singular suffix *–e*

ta:tt–e	grand father
cekaṭ–e	deaf man
kirukk–e	stupid fellow
ve:lakka:r–e	male servant
kocav–e	potter (male)
mutuv–e	mane of Muduva tribe
paray–e	name of Pariah caste
eṭay–e	man of shepherd
arey–e	Arayan tribe
keḷav–e	old man
kuruṭ–e	blind man
paṇakka:r–e	richman
pa:lka:r-e	milkman
ma:ṭṭuka:r–e	cattle keeper

3.1.1.2.1. Those stems which take *– i* as feminine singular suffix.

ta:tt–i	grandmother
cekaṭ–i	deaf woman

kirukk–i	stupid woman
ve:lakka:r–i	maid servant
paṇaka:r–i	rich woman
kuruṭ–i	blind woman
pa:lka:r–i	milkmaid
ma:ṭṭuka:r–i	cattle-keeper(woman)

3.1.1.2.2. The stem which take–*atti* as feminine singular suffix.

kocav–atti	potter woman

3.1.1.2.3. The stem which take *-a:cci* as feminine singular suffix.

mutuv-a:cci	Muduva tribal woman

3.1.1.2.4. Those stems which take *-cci* as feminine singular suffix.

paray-cci	Pariah woman
eṭay-cci	shepherd woman

3.1.1.2.5. The stem which take *-a:tti* as feminine singular.

arey-a:tti	Arayan tribal woman

3.1.1.3. Stems which take masculine singular suffix *–an*

arac–an	king
ma:m-an	father-in-law

3.1.1.3.1. Those stems which take - *i* as feminine singular suffix.

arac–i	queen
ma:m-i	mother-in-law

3.1.1.4. Stems which take masculine singular suffix *-ye*

u:may-ye	dumb(mas)
ampaṭṭay-ye	barber
paḷi-ye	Paliya tribe
pulay-ye	Pulaiya tribe

3.1.1.4.1. Those stems which take - *cci* as feminine singular suffix.

paḷi-cci	Paliya tribal woman
pulay-cci	Pulaiya tribal woman
umay-cci	dumb woman
ampaṭṭay-cci	barber woman

3.1.1.5. Stems which take masculine singular suffix *-ø*

a:ca:ri	carpenter
kavuṇṭama:r	man of gownda caste
kuṭumpama:r	man of Kutumpamar caste
piḷḷayma:r	man of Pillai caste
ceṭṭi	Chettiar
u:ra:ḷi	Urali tribe
motala:ḷi	richman
ko:muṭṭi	man of business community
noṇṭi	lame person
ka:ṭe	Kadar tribe

3.1.1.5.1. Those stems which take - *cci* as feminine singular suffix.

a:ca:ri-cci	woman of carpenter community

ceṭṭi-cci	woman of Chettiar
u:ra:ḷi-cci	Urali tribal woman
noṇṭi-cci	lame woman
ko:muṭṭi-cci	woman of business community
motala:ḷi-cci	rich woman

3.1.1.5.2. Those stems which take – *ti* as feminine singular suffix.

kavuṇṭama:r-ti	woman of Gowndar caste
kuṭumpama:r-ti	woman of kudumbamar caste
piḷḷayma:r-ti	woman of Pillai caste.

3.1.1.5.3. The stem which take *-tti* as feminine singular suffix

ka:ṭe-tti	Kadar tribal woman

3.1.1.6. Those stems which take masculine singular suffix *-van*

a-van	he-that
i-van	he-this
e-van	who-he
tala-van	leader

3.1.1.6.1. Stems which take - *vaḷ* as feminine singular suffix

a-vaḷ	she-that
i-vaḷ	she-this
e-vaḷ	who-she

3.6.6.6.2. Stem which take - *vi* as feminine suffix

tala-vi	leader (fem)

3.1.1.7. Those stems which take epicene plural suffix *-r* which is followed by *- um*

ella:-r-um	all
cila-r-um	few

3.1.2. INHERENT NOUNS

Those stems which take no gender number suffixes in the singular are called inherent nouns. These stems are classified into two types viz 1. proper nouns and 2. non-proper nouns.

3.1.2.1. *Proper nouns*

Proper noun stems are those which do not take plural suffixes. These stems are further divided into two groups viz 1. Place names and 2. personal names.

3.1.2.1.1. *Place names*

Place names are those which can't take plural suffixes.

ceṉpakatoḻuvakuṭi	name of a place
a:ṭuviḻunta:nkuṭi	name of a place
korrukuṭi	name of a place
pullanu:rkuṭi	name of a place
ko:ṭṭayom	name of a place
mu:ṇa:ru	name of a place

3.1.2.1.2. *Personal names*

Personal names are those which can't take plural suffixes.

ma:riyappan	a personal name (male)
cellam	a personal name (male)

muttamma	a personal name (fem)
ciṭṭu	a personal name (fem)
cellamma	a personal name (fem)

3.1.2.2. *Non-Proper Nouns*

Non-proper nouns are those which take plural suffixes and they are classified into 1. human nouns 2. non-human nouns.

3.1.2.2.1. *Human nouns*

Human nouns are those which can take plural suffixes.

a:ḷu	person
akka:	elder sister
taṅkacci	younger sister
va:ttiyaru	teacher

3.1.2.2.2 *Non-human nouns*

Non-human nouns are those which can take neuter plural suffix.

kuṭi	Muduva settlement
vaṇṭi	cart
pecuma:ṭu	cow
ka:ṭu	forest

3.1.3. PRONOUNS

Pronouns are classified into 1. personal pronouns 2. other pronouns.

3.1.1.3. *Personal pronouns*

Personal pronouns are further classified into (i) First person (ii) Second person and (iii) Third person pronouns. Third person is denoted by the demonstrative bases.

3.1.3.1.1 *First person*

3.1.3.1.1 *Singular*

There are two forms viz *na:nu* and *en-* to denote first person of which *en-* is the oblique base.

en- occurs before case suffixes.

en-kku	→	*enakku*	to me
en-o:ṭu	→	*enno:ṭu*	with me
en-a:l	→	*enna:l*	by me

na:nu occurs elsewhere.

na:nu I

3.1.3.1.2. *Plural*

3.1.3.1.2.1. *Inclusive*

nammaḷ and *namm-* are the forms which denote first person inclusive.

namm – occurs before case suffixes.

namm-o:ṭu	→	*nammo:ṭu*	with us
namm-a:l	→	*namma:l*	by us

nammaḷ occurs elsewhere

nammaḷ we (incl)

3.1.3.1.2.2. *Exclusive*

eṅṅaḷ and *eṅṅ-* are the forms which denote first person exclusive.

eṅṅ- occurs before case sffixes.

eṅṅ-o:ṭu	→	*eṅṅo:ṭu*	with us
eṅṅ-a:l	→	*eṅṅa:l*	by us

eṅṅaḷ occurs elsewhere

eṅṅal	we (excl)

3.1.3.1.2. *Second person*

3.1.3.1.2.1. *Singular*

ni:/niyyi, nin are the forms which represent second person singular of which *nin* occurs as the oblique base.

nin- occurs before case suffixes.

nin-o:ṭu	→	*nino:ṭu*	with you
nin-a	→	*ninna*	you (accus)
nin-ku	→	*ninku*	to you
nin-a:l	→	*ninna:l*	by you

ni:/niyyi occurs elsewhere

ni:/niyyi	you (sg)

3.1.3.1.2.2. *Plural*

niṅṅaḷ and *niṅṅ-* are the forms which represent second person plural of which *niṅṅ-* occurs as oblique base.

niṅṅ- occurs before case suffixes.

niṅṅ-o:ṭu	→	*niṅṅo:ṭu*	with you
niṅṅ-a:l	→	*niṅṅa:l*	by you

niṅṅaḷ occurs elsewhere

niṅṅaḷ	you (pl)

3.1.3.1.3. *Third person*

3.1.3.1.3.1. *Distant Demonstrative*

a- is the distant demonstrative marker

a-van	that-he
a-vaḷ	that-she
a-tu	that-it

3.1.3.1.3.2. *Proximate Demonstrative*

i- is the proximate demonstrative marker

i-van	this-he
i-vaḷ	this-she
i-tu	this-it

3.1.3.2. *Other Pronouns*

3.1.3.2.1. *Interrogative*

a:- e, e: are the forms which denote interrogative base.

a:- occurs before the non-neuter suffix *-ru*

a:-ru	who

e- occurs before gender suffix.

e-van	who-he
e-vaḷ	who-she

e:- occurs elsewhere

e:-tu	which

3.1.3.2.2. *Reflexive Pronoun*

3.1..2.2.1. *Singular*

ta:n and *tan* are the forms which denote reflexive singular of which *tan-* is the oblique base.

tan- occurs before case suffixes.

tan-a	→	*tanna*	oneself (accus)
tan-kku	→	*tanakku*	to us

ta:n- occurs elsewhere

ta:n#	oneself

3.1.3.2.2.2. *Plural*

taṅṅaḷ is the form which represents reflexive plural.

taṅṅaḷ-kku	→	*taṅṅaḷukku*	to themselves
taṅṅaḷ#		themselves	

3.2. Gender-Number Suffixes

3.2.1 MASCULINE SINGULAR

Masculine singular is denoted by six different suffixes *viz-e*, *-ye*, *-an*, *-a:n* *-van* and *-ø*

3.2.1.1. *-e* occurs after these stems

ta:tt-e	grand father
cekaṭ-e	deaf man
velakka:r-e	male servant
kocav-e	potter (male)
paray-e	pariah
mutuv-e	Muduva tribe
eṭay-e	man of shepherd
aray-e	Arayan tribe
ka:ṭ-e	Kadar tribe
keḷav-e	old man
kuruṭ-e	blind man
paṇaka:r-e	rich man
pa:lka:r-e	milk man

3.2.1.2. *-ye* occurs after these stems

umay-ye	dumb person
ampaṭṭay-ye	barber
paḷi-ye	Paliya tirbe
pulay-ye	Pulaiya tribe

3.2.1.3. *-an* occurs after these stems

arac-an	king
ma:m-an	father-in-law

3.2.1.4. *-a:n* occurs after these stems

vaṇṇ-a:n	washerman
pa:pp-a:n	Brahmin

taṭṭ–a:n	goldsmith
mann–a:n	Mannan tribe

3.2.1.5. *-van* occurs after these stems

a-van	that-he
i-van	this-he
e-van	who–he
tala-van	leader

3.2.1.6. *–ø* occurs after these stems

a:ca:ri	carpenter
kavuṇṭama:r	man of gowda caste
kuṭumpama:r	man of Kutumba caste
piḷḷayma:r	pillai
ceṭṭi	chettiar
u:ra:ḷi	Urali tribe
noṇṭi	lame person
ko:muṭṭi	man of business community

3.2.2. FEMININE SINGULAR

Feminine singular is represented by the following suffixes *viz-i*, *-vaḷ*, *-cci*, *-atti*, *–a:tti*, *–tti*, *a:cci*, and *–ti*.

3.2.2.1. *–i* occurs after these stems

arac–i	queen
ma:m-i	mother in-law
ta:tt–i	grand mother
cekaṭ–i	deaf woman

velakka:r–i	maid servant
kelav-i	old woman
kuruṭ–i	blind woman

3.2.2.2. *-cci* occurs after these stems

umay-cci	dumb woman
a:ca:ri-cci	carpenter woman (female)
ampattay-cci	barber woman
ceṭṭi–cci	Chettiar woman
paray-cci	Pariah woman
etay–cci	shephard woman
u:ra:ḷi-cci	Urali tribal woman
paḷi-cci	Paliya tribal woman
pulay–cci	Pulaiya tribal woman
ko:muṭṭi-cci	woman of business community
noṇṭi-cci	lame woman
kuruṭi-cci	blind woman

3.2.2.3. *–vaḷ* occurs after these stems

a–vaḷ	that–she
i-vaḷ	this–she
e–vaḷ	who–she

3.2.2.4. *-a:cci* occurs after this stem

mutuv–a:cci	Muduva tribal woman

3.2.2.5. *–atti* occurs after this stem

kocav-atti	potter woman

3.2.2.6. *-a:tti* occurs after these stems.

mann-a:tti	Mannan tribal woman
aray-a:tti	Araya tribal woman
vaṇṇ-a:tti	Washer woman
pa:pp-a:tti	Brahmin woman
taṭṭ-a:tti	Goldsmith woman

3.2.2.7. *-tti* occurs after this stem

ka:ṭe-tti	Kadar tribal woman

3.2.2.8. *-ti* occurs after these stems

kavuṇṭama:r-ti	Gowda woman
kuṭumpama:r-ti	Kutumpamar caste woman
piḷḷayma:r-ti	Pillai woman

3.2.3. NEUTER SINGULAR

3.2 3.1. *-tu* is the neuter singular and occurs after the demonstrative and interrogative bases.

a-tu	that-it
i-tu	this-it
e:-tu	which

3.2.4. NEUTER PLURAL

-tukaḷ is the suffix which represent neuter plural

a-tukaḷ	they

3.2.5. PLURAL

3.2.5.1. *-var* and *vuṅṅal* denotes human Plural

a-var	they–that
i-var	they–this
a-vuṅṅaḷ	they–that
i-vuṅṅaḷ	they–this

3.2.5.2. *-lu* occurs after this stem *kunci-*

kunci–lu	—>	*kuncilu*	children

3.2.5.3. *-r* occurs after these stems *ella:- pala-*

ella:–r–um	—>	*ella:rum*	all people
pala–r–um	—>	*palarum*	many persons

3.2 5.4. *-ma:r* occurs after these stems.

tambi-ma:r	younger brothers
aṇṇan–ma:r	elder brothers
amma-ma:r	mothers
kocava–ma:r	potters
akka:–ma:r	elder sisters
mutuva:cci ma:r	Muduva women
mutuve–ma:r	Muduvas
ka:ṇikka:ran–ma:r	headmen
mantiri–ma:r	ministers

3.2.5.5. *–kaḷ* occurs after these stems.

a:ḷu–kaḷ	people
a:ṭu–kaḷ	goats

puḷi-kaḷ	tigers
pecu-kaḷ	cows
ka:ṭu-kaḷ	forests
kuṭi-kaḷ	Muduva settlements
camca:ri-kaḷ	agriculturists
pa:ṭṭu-kaḷ	songs

3.2.6. NON-NEUTER

-ru is the non-neuter suffix in the Muduva Dialect and it occurs after the interrogative base *a:-*

a:-ru	who

3.3. Inflectional Increments

Inflectional increments occur before case suffixes optionally. There are two such inflectional increments *viz -attu* and *-in-*

3.3.1. *-attu-*

maram-attu-in-a	—>	*marattina*	tree (accus)
maram-attu-il	—>	*marattil*	in the tree (loc)
ko:ṭṭayam-attu-kku	—>	*ko:ṭṭayaṭṭukku*	to Kottayam (dat)

3.3 2. *-in-*

puli-in-a	—>	*puliyina*	tiger (accus)
ka:ṭu-in-a	—>	*ka:ṭṭina*	forest (accus)
ka.ṭu-in-ra	—>	*ka:ṭṭinra*	of the forest (gen)
kaṇṇu-in-ra	—>	*kaṇṇinra*	of the eye (gen)
kunci-in-ra	—>	*kuncinra*	of the child (gen)

3.4. Case system

There are ten cases in the Muduva Dialect.

3.4.1. Nominative case

The noun stem itself functions as nominative.

3.4.2. Accusative case

-a is the accusative case suffix and it occurs after all stems.

avan-a	—>	*avana*	he (accus)
ka:ṭu-in-a	—>	*ka:ṭṭina*	forest (accus)
kunci-in-a	—>	*kuncina*	child (accus)
ammama:r-a	—>	*ammama:ra*	mothers (accus)
maram-attu-in-a	—>	*marattina*	tree (accus)

3.4.3. Instrumental case

-a:le is the instrumental case suffix and it occurs after stems.

avan-a:le	—>	*avana:le*	by him
atu-an-a:le	—>	*atana:le*	by that-it
en-a:le	—>	*enna:le*	by me

3.4.4. Sociative case

-o:ṭa is the sociative case suffix.

en-o:ṭa	—>	*enno:ṭa*	with me
cellan-o:ṭa	—>	*cellano:ṭa*	with Chellan

manna:n-o:ṭa	—>	*manna:no:ṭa*	with Mannan tribe
u:ra:ḷi-o:ṭa	—>	*u:ra:ḷiyo:ṭa*	with Urali
veliya:ḷ-o:ṭa	—>	*veliya:ḷo:ṭa*	with big man

3.4.5. DATIVE CASE

-kku is the suffix which represent dative case.

vi:ṭu-kku	—>	*vi:ṭṭukku*	to the house
ka:ṭu-kku	—>	*ka:ṭṭukku*	to the forest
kuṭi-kku	—>	*kuṭikku*	to the Muduva settlement
na:ṭṭukka:r-kku	—>	*na:ṭṭukka:rkku*	to the Malayalis

3.4.6. PURPOSIVE CASE

-akka:ka and *-kka:ka* are the suffixes which represent purposive case.

-akka:ka occurs after the pronoun bases.

en-akka:ka	for me
nin-akka:ka	for you

-kka:ka occurs elsewhere.

manna:n-kka:ka	—>	*manna:nukka:ka*	for Mannan tribe
u:ra:ḷi-kka:ka	—>	*u:ra:ḷikka:ka*	for Urali tribe
ka:ṭan-kka:ka	—>	*ka:ṭanukka:ka*	for Kadar tribe

3.4.7. Ablative case

-irunnu is the suffix which denote ablative case.

va-yil-irunnu	—>	*va'yilirunnu*	from the mouth
u:ril-irunnu	—>	*urilirunnu*	from the village
kuṭiyil-irunnu	—>	*kuṭiyilirunnu*	from Muduva settlement

3.4.8. Genitive case

-ra and *-a* are the suffixes which represent genitive case. *a-* is in free variation with *-atu.*

-ra occurs after *-n* ending stems

avan-ra	—>	*avanra*	his
kuncin-ra	—>	*kuncinra*	of the child
ka:ṭu-in-ra	—>	*ka:ṭṭinra*	of the forest

~-a occurs elsewhere and it is in free variation with *-atu*

eṅṅaḷ-a	—>	*eṅṅaḷa*	
eṅṅaḷ-atu	—>	*eṇṇaḷatu*	of us
avaḷ-a	—>	*avaḷa*	
avaḷ-atu	—>	*avaḷatu*	of her

3.4.9. Locative case

-il and *-a:ṭṭu* are the two suffixes that denote locative case

-ā:ṭṭu occurs after human stems.

avan–a:ṭṭu	with him
avaḷ–a:ṭṭu	with her
en–a:ṭṭu	with me

-il occurs elsewhere

kuṭi–il	—>	*kuṭiyil*	in the Muduva settlement
ca:vaṭi-il	—>	*cavaṭiyil*	in the bachelor's dormitory
u:r–il	—>	*u:ril*	in the village
ka:ṭu-il	—>	*ka:ṭṭil*	in the forest

3.4.10. VOCATIVE CASE

3.4.10.1. Final *-n* is lost and then vowel is lengthened.

aṇṇan	*aṇṇa: !*	elder brother
muttan	*mutta: !*	grand father
eḷiyan	*eḷiya: !*	brother-in-law

3.4.10.2. *e:* is added to the noun stems.

makkaḷ	*makkaḷe:*	people
kuncil	*kuncile:*	children

3.4.10.3. The final vowel is lengthed.

kunci	*kunci:*	child
ka:ṇi	*ka:ṇi:*	headman

3.5. Numerals

3.5.1. CARDINALS

3.5.1.1. *One*

There are three forms to represent 'one' *viz orutt-, oru-* and *onnu.*

3.5.1.1.1. *orutt-* occurs before gender-number suffixes.

orutt-an	one man
orutt-i	one woman

3.5.1.1.2. *oru-*occurs before open juncture

oru a:ḷu	one person
oru mutuva:cci	one Muduva woman
oru kaṭetti	one Kadar tribal woman

3.5.1.1.3. *onnu-* occurs elsewhers

onnu	one
patin-onnu	eleven

3.5.1.2. *Two*

Two is denoted by the forms *iru-* and *reṇṭu.*

3.5.1.2.1. *iru-* occurs before *patu* and *nu:ru*

iru-patu	—>	*irupatu*	twenty
iru-nu:ru	—>	*irunu:ru*	two hundred

3.5.1.2.2. *reṇṭu* occurs elsewhere

reṇṭu	two
reṇṭu a:yarom	two thousands
reṇṭu laccom	two lakhs
reṇṭu ko:ṭi	two crores

3.5.1.3. *Three*

mu:–, *mup–*, *mum–*, and *mu:nru* are the forms to represent three.

3.5.1.3.1. *mu:–* occurs before *a:yarom* thousand

mu:–a:yarom —> *mu:va:yarom* three thousands

3.5.1.3.2. *mup–* occurs before *patu*

mup–patu —> *muppatu* thirty

3.5.1.3 3. *mun–* occurs before *nu:ru*

mun–nu:ru —> *munnu:ru* three hundree

3.5.1.3.4. *mu:nru* occurs elsewhere.

mu:nru	three
pati mu:nru	thirteen

3.5.1.4. *Four*

na:–, *na:p- and na:lu* are the forms which denote four.

3.5.1.4.1. *na:–* occurs before *nu:ru*

na:nu:ru —> *na:nu:ru* four hundred

3.5.1.4.2. *na:p-* occurs before patu

na:p-patu	—>	*na:ppatu*	forty

3.5.1.4.3. *na:lu* occurs elsewhere.

na:lu	four
patina:lu	fourteen

3.5.1.5. *Five*

am-, *ay-* and *ancu* are the base forms to denote five.

3.5.1.5.1. *am-* occurs before *patu* ten.

am-patu	—>	*ampatu*	fifty

3.5.1.5.2. *ay-* occurs before *nu:ru* and *a:yarom.*

ay-nuru	—>	*aynu:ru*	five hundred
ay-a:yarom	—>	*aya:yarom*	five thousand

3.5.1.5.3. *ancu* occurs elsewhere.

ancu			five
patin-ancu	—>	*patinancu*	fifteen

3.5.1.6. *Six*

aru-, *ar-* and *a:ru* are the three bases which denote six.

3.5.1.6.1. *aru-* occurs before patu.

aru-patu	—>	*arupatu*	sixty

3.5.1.6.2. *ar-* occurs before *nu:ru*

ar-nu:ru	—>	*arnu:ru*	six hundred

3.5.1.6.3. *a:ru* occurs elsewhere.

a:ru	six
a:ru laccom	six lakhs
a:ru ko:ṭi	six crores

patin–a:ru —> *patina:ru* sixteen

3.5.1.7. *Seven*

elu- and *e:lu* are the bases which represent seven.

3.5.1.7.1. *elu–* occurs before *patu* and *nu:ru.*

elu-patu —> *elupatu* seventy

elu-nu:ru —> *elunu:ru* seven hundreds

3 5 1.7.2. *e:lu* occurs elsewhere

e:lu	seven
e:lu laccom	seven lakhs
e:lu ko:ṭi	seven crores

patin-e:lu —> *patine:lu* seventeen

3.5.1.8. *Eight*

em-, *eṇ* and *eṭṭu* are the three base forms that denote eight

3 5.1.8.1. *em–* occurs before *patu*

em-patu eighty

3.5.1.8.2. *eṇ-* occurs before *nu:ru*

eṇ–nu:ru —> *eṇṇu:ru* eight hundreds

eṇ-a:yarom —> *eṇṇa:yarom* eight thousands

3.5.1.8.3. *eṭṭu* occurs elsewhere

eṭṭu		eight	
patin-eṭṭu	—>	*patineṭṭu*	eighteen

3.5.1.9. *Nine*

ompatu, toḷ are the base forms which represent nine

3.5.1.9.1. *toḷ-* occurs before *nu:ru* and *a:yarom.*

toḷ-nu:ru	—>	*toṉṉu:ru*	ninety
toḷ-a:yarom	—>	*toḷḷa:yarom*	nine hundreds

3.5.1.9.2. *ompatu* occurs elsewhere

ompatu		nine	
pat-ompatu	—>	*pattompatu*	nineteen

3.5.1.10. *Ten*

There are five forms *viz panni-, patu-, nu:ru, patin* and *pattu* which denote ten

3.5.1.10.1. *panni-* occurs before *reṇṭu*

panni-reṇṭu	—>	*pannireṇṭu*	twelve

3.5.1.10.2. *patu* occurs after numeral stems denoting two to eight.

iru-patu	—>	*irupatu*	twenty
mup-patu	—>	*muppatu*	thirty
na:p-patu	—>	*na:ppatu*	forty
am-patu	—>	*ampatu*	fifty

aru-patu	—>	*arupatu*	sixty
elu-patu	—>	*elupatu*	seventy
em-patu	—>	*empatu*	eighty

3.5.1.10.3. *nu:ru* occurs after the numeral stem *to̲-*.

to̲-nu:ru	—>	*to̲nnu:ru*	ninety

3.5.1.10.4. *patin* occurs before numeral forms denoting 'one to eight'.

patin-onnu	—>	*patinonnu*	eleven
patin-ancu	—>	*patinancu*	fifteen
patin-a:ru	—>	*patina:ru*	sixteen
patin-e:lu	—>	*patine:lu*	seventeen
patin-ettu	—>	*patinettu*	eighteen

3.5.1.10.5. *pattu* occurs elsewhere

pattu		ten	
pattu-ompatu	—>	*pattompatu*	nineteen

3.5.1.11. *Hundred*

a:yarom, *nu:ru*, and *nu:tt-* are the three base forms which denote 'hundred'.

3.5.1.11.1. *a:yarom* occurs after the numeral stem *to̲-*

to̲-a:yarom	—>	*to̲lla:yarom*	nine hundred

3.5.1.11.2. *nu:ru* occurs before #.

nu:ru]	hundred
irunu:ru	two hundred
na:nu:ru	four hundred

3.5.1.11.3. *nu:tt-* occurs elsewhere.

nu:tt-eṭṭu	—>	*nu:tteṭṭu*	hundred and eight

3.5.1.12. *Thousand*

There are two base forms *a:yaratti-* and *a:yarom* to denote 'thousand'.

3.5.1.12.1. *a:yarom* occurs before #.

a:yarom #	>	*a:yarom*	thousand
eṇ-a:yarom #	>	*eṇṇa:yarom*	eight thousand

3.5.1.12.2. *a:yaratti-* occurs elsewhere.

a:yaratti-onnu	—>	*a:yaratttonnu* one thousand and one
a:yaratti-aynu:ru	—>	*a:yaratti aynu:ru* thousand and five hundred

3.5.1.13. *Lakh*

laccom and *laccatti-* are the two base forms that represent the numeral 'lakh'.

3.5.1.13.1. *laccom* occurs before #.

laccom #	lakh
ancu laccom #	five lakhs

3.5.1.13.2. *laccatti-* occurs elsewhere.

laccatti irupatteṭṭu	one lakh and twenty eight

3.5.1.14. *Crore*

ko:ṭi and *ko:ṭiye* are the two base forms that represent the numeral 'crore'.

3.5.1.14.1. *ko:ṭi* occurs before #

ko:ṭi	crore

3.5.1.14.2. *ko:ṭiye-* occurs elsewhere.

ancu ko:ṭiye irupatu laccam five crores and twenty lakhs

3.5.2. ORDINALS

Ordinal numbers are formed by adding *a:vatu* to the cardinal bases.

reṇṭu-a:vatu	second
pattu-a:vatu	tenth

4

Verbs

4.0. Verbs are those forms which can take tense suffixes. Verbs are mainly classified into two types viz 1. transitive verbs and 2. intransitive verbs.

4.1. Transitive

Transitivity in Muduva Dialect is represented in three ways. There are many verbs which are inherently transitive and they are called as inherent transitive. Many inherent transitive verbs can be converted into transitives into two ways i. by adding certain suffixes to the verb stems *-x-*[1], *-tt-* and *-t-* and ii by changing *-mp-* → *-pp-*, *-nt-* → *-tt-*, *-ṅṅ-* → *-kk-*, *-k-* → *-kk-*, and *-ṭ-* → *-ṭṭ-* and *-r-* → *-rr-*.

4.1.1. Transitive suffixes

-x-, *-tt-* and *-t-* are the transitive suffixes added to the intransitive verb stems.

1. *x* is a morphophoneme which takes its shape of the following consonant.

4.1.1.1. *-t-* occurs after stems ending in *x*

naṭax-t	—>	*naṭattu*	conduct
keṭax-t	—>	*keṭattu*	laydown
kaṭax-t	—>	*kaṭattu*	pass
irux-t	—>	*iruttu*	cause to sit

4.1.1.2. *-tt-* occurs after stems ending in *l*, *r*, *ṇ* and *y*.

e:ma:r-tt	—>	*e:ma:ttu*	deceive
uruḷ-tt	—>	*uruṭṭu*	roll
pa:y-tt	—>	*pa:ccu*	irrigate
te:r-tt	—>	*te:ttu*	to make to improve (health)
ce:r-tt	—>	*ce:ttu*	cause to reach
kemur-it	—>	*kemuttu*	turn over
ka:y-tt	—>	*ka:ccu*	boil
ma:r-tt	—>	*ma:ttu*	change
ni:ḷ-tt	—>	*ni:ṭṭu*	lengthen
ka:ṇ-tt	—>	*ka:ṭṭu*	show
u:ṇ-tt	—>	*u:ṭṭu*	feed
curuḷ-tt	—>	*curuṭṭu*	windup
me:y-tt	—>	*me:ccu*	graze
peṭu-tt	—>	*peṭuttu*	cause to involve

4.1.1.3, *-x-* occurs elsewhere

oṭi-x	break
eri-x	burn

uḷi-x	removel peal off
keṭu-x	spoil
kumi-x	pile up
muṭi-x	complete
nane-x	dip into water
viri-x	spread
veṭi-x	filter
vaḷe-x	bend

4.1.2. CHANGE IN STEMS

4.1.2.1. *-ṭ- —> -ṭṭ-*

o:ṭu	—>	*o:ṭṭu*	drive
a:ṭu	—>	*a:ṭṭu*	shake

4.1.2.2. *-k- —> -kk-*

paḷaku	—>	*paḷakku*	train
a:ku	—>	*a:kku*	make
peruku	—>	*perukku*	increase

4.1.2.3. *-mp- —> -pp-*

tirumpu	—>	*tiruppu*	turn
kelampu	—>	*kelappu*	cause to start
koḷampu	—>	*koḷappu*	confuse
ku:mpu	—>	*ku:ppu*	fold

4.1.2.4. *-nt- —> -tt-*

tiruntu	—>	*tiruttu*	correct
aḷuntu	—>	*aḷuttu*	press

4.1.2.5. *-ṅṅ-* —> *-kk-*

aṭaṅṅu	—>	*aṭakku*	control
muṅṅu	—>	*mukku*	sink
eraṅṅu	—>	*erakku*	cause to descend
pocuṅṅu	—>	*pocukku*	fry
kuluṅṅu	—>	*kulukku*	shake
maṭaṅṅu	—>	*maṭakku*	fold
ni:ṅṅu	—>	*ni:kku*	move

4.1.2.6. *-r-* —> *-rr-*

a:r	—>	*a:rru*	make cool
u:r	—>	*u:rru*	ooze
e:r	—>	*e:rru*	climb
ma:r	—>	*ma:rru*	change
ti:r	—>	*ti:rru*	feed

4.1.3. CAUSATIVE

-ppi, *-i:*, *-i* are the forms to denote causative.

4.1.3.1. *-ppi* occurs after these verb stems.

kaḷi-ppi	—>	*kaḷippi*	to cause to play
ke:ḷ-ppi	—>	*ke:ḷppi*	to cause to hear
oṭi-ppi	—>	*oṭippi*	to cause to break
eṭu-ppi	—>	*eṭuppi*	to cause to take

4.1.3.2. *-i:* occurs after these verb stems.

tar-i:	—>	*tari:*	to cause to give
iṭ-i:	—>	*iṭi:*	to cause to put

4.1.3.3. *i-* occurs elsewhere.

veṭṭ-i	—>	*veṭṭi*	to cause to cut
ti:rr-i	—>	*ti:rri*	to cause to feed
orakk-i	—>	*orakki*	to cause to sleep

Intr.	Trans	Caus
amar- topress	*amartti*	*amarttippi* to cause to press

4.2. Tense

There are three tenses viz Present, Past and Future in the Muduva dialect as found in other Tamil dialects. Each tense is expressed by distinct suffixes.

4.2.1. Past tense

There are four suffixes viz *-tt-*, *-nt-*, *-n-* and *-i-*.

4.2.1.1. *-tt-* occurs with the following verb stems

pa:r-tt-e:n	—>	*pa:tte:n*	I saw
eṭu-tt-e:n	—>	*eṭutte:n*	I took
koṭu-tt-e:n	—>	*koṭutte:n*	I gave
paṭu-tt-e:n	—>	*paṭutte:n*	I lied down
paṭi-tt-e:n	—>	*paṭicce:n*[1]	I read
kuṭi-tt-e:n	—>	*kuticce:n*	I drunk

1. In Spoken Tamil the suffixes *-nt-* and *-tt-* respectively become palatalised into *-cñ-* and *-cc-* when they occur after base final *i, y* or *e* (<*ai*).
   – S. Agesthialingom. A Generative Grammar of Tamil, p. 126.

oṭi-tt-e:n	—>	*oṭicce:n*	I broke
aṭi-tt-e:n	—>	*aṭicce:n*	I beat
kuḷi-tt-e:n	—>	*kuḷicce:n*	I bathed
ka:y-tt-atu	—>	*ka:ccatu*	bear fruit-it
ke:ḷ-tt-atu	—>	*ke:ṭṭatu*	asked-it
keṭ-tt-atu	—>	*keṭṭatu*	became rotten

4.2.1.2. *-nt-* occurs with the following verb stems

va-nt-e:n	—>	*vante:n*	I came
eri-nt-e:n	—>	*erinte:n*	I throw
va:l-nt-e:n	—>	*va:lnte:n*	I lived
a:ḷ-nt-e:n	—>	*a:ṇṭe:n*	I ruled
ka:ṇ-nt-e:n	—>	*kaṇṭe:n*	I saw

4.2.1.3. *-n-* occurs with these verb stems

naṭa-n-e:n	—>	*naṭane:n*	I walked
keṭa-n-e:n	—>	*keṭane:n*	I lied
mara-n-e:n	—>	*marane:n*	I forgot
cey-n-e:n	—>	*ceyne:n*	I did
ira-n-e:n	—>	*irane:n*	I sat
pey-n-atu	—>	*peynatu*	rained

4.2.1.4. *-i-* occurs with the verb stems

piyy-i-e:n	—>	*piyye:n*	I went
pa:ṭi-i-e:n	—>	*pa:ṭiye:n*	I sang
aṭakk-i-e:n	—>	*atakkiye:n*	I controlled
pa:cc-i-e:n	—>	*pa:cciye:n*	I irrigated

elut–i e:n	—>	*elutiye:n*	I wrote
ma:r i-e:n	—>	*ma:riye:n*	I changed
oraṅṅ–i–e:n	—>	*oraṅṅiye:n*	I slept

4.2.2. PRESENT TENSE

–kkutt[1]*–*, *–tt–*, and *–nr–* are the three suffixes which represent present tense.

4.2.2.1. *–kkutt–* occurs after these verb stems.

paṭi–kkut–e:n	—>	*paṭikkutte:n*	I read
ke:ḷ–kkutt–e:n	—>	*ke:kkutte:n*	I hear
pa:r–kkutt–e:n	—>	*pa:kkutte:n*	I see
kuṭi–kkutt–e:n	—>	*kuṭikkutte:n*	I drink
vil–kkutt–e:n	—>	*vikkutte:n*	I sell
naṭa–kkutt–e:n	—>	*naṭakkutte:n*	I walk
nil–kkutt–e:n	—>	*nikkutte:n*	I stood
oṭi–kkutt–e:n	—>	*oṭikkutte:n*	I break

4.2.2.2. *–tt*[2]*–*occurs after these verb stems.

ka:ṇu–tt–e:n	—>	*ka:ṇutte:n*	I see
pa:ṭu–tt–e:n	—>	*pa:ṭutte:n*	I sing
elutu–tt–e:n	—>	*elututte:n*	I write

---

1. In Cankam Tamil present-future suffix *–kkuv–* occurs in old Tamil *koṭu–kkuv–e:n* 'I will give'. Even in *Kota* language also, present-future suffix *–kv–* occurs. *Koṛ–kv–e:* I will give'.

2. Present tense marker *–tt–* taking verbal stems have different tense suffixes for past.

aṭakku–tt–e:n	—>	*aṭakkutte:n*	I control
veṭṭu–tt–e:n	—>	*veṭṭutte:n*	I cut
ke:ru–tt–e:n	—>	*ke:rutte:n*	I climb

4.2.2.3. *-nr*[1]- occurs with these verb stems.

po:–nr–e:n	—>	*po:nre:n*	I go
ve–nr–e:n	—>	*venre:n*	I come

4.2.3. FUTURE TENSE

-pp–, *-v-* and *-um* are the suffixes which represent future tense in Muduva Dialect.

4.2.3.1. *-pp–* occurs with the following verb stems.

koṭu–pp–e:n	—>	*koṭuppe:n*	I will give
kuṭi–pp–e:n	—>	*kuṭippe:n*	I will drink
naṭa–pp–e:n	—>	*naṭappe:n*	I will walk
ciri–pp–e:n	—>	*cirippe:n*	I will laugh
paṭi–pp–e:n	—>	*paṭippe:n*	I will read
ka:–pp–e:n	—>	*ka:ppe:n*	I will protect
pa:r–pp–e:n	—>	*pa:ppe:n*	I will see
oṭi–pp–e:n	—>	*oṭippe:n*	I will break
ke:ḷ–pp–e:n	—>	*ke:ppe:n*	I will ask

4.2.3.2. *-v-* occurs with these verb stems.

tinnu–v–e:n	—>	*tinnuve:n*	I will eat

1. In written Tamil Present tense suffix *-kiṉṟu-* has become *-nr-* in Muduva Dialect. Probably *ki-*might have lost in this dialect.

kollu–v–e:n	—>	*kolluve:n*	I will kill
veṭṭu–v–e:n	—>	*veṭṭuve:n*	I will cut
pe:cu–v–e:n	—>	*pe:cu–v–e:n*	I will speak
va:ṅṅu–v–e:n	—>	*va:ṅṅuve:n*	I will buy
ka:ṇu–v–e:n	—>	*ka:ṇuve:n*	I will see
taḷḷu–v–e:n	—>	*taḷḷuve:n*	I will push
o:ṭu–v–e:n	—>	*o:ṭuve:n*	I will run
veru–v–e:n	—>	*veruve:n*	I will come
pa:ṭu–v–e:n	—>	*pa:ṭuve:n*	I will sing

4.2.3.3. *–um–* occurs in the third person feminine singular, neuter singular, plural and before personal suffix -ø

po:k–um–ø	—>	*po:kum*	she will go it will go they (n) will go
ver–um–ø	—>	*verum*	she will come it will come they (n) will come

4.3. Imperative

4.3.0. Imperative is classified into two types *viz* imperative singular and imperative plural.

4.3.1. Imperative singular

Imperative singular is unmarked in the Muduva dialect.

va:	come-you (sg)
po:	go-you (sg)

ta:	give-you (sg)
nata	walk-you (sg)
pa:ru	see-you (sg)

4.3.2. IMPERATIVE PLURAL

-an is the suffix which denote imperative plural

kuṭi-an	—>	*kutiyan*	drink-you (pl)
pe:c-an	—>	*pe:can*	speak-you (pl)

4.4. Infinitive

-a is the suffix that denotes infinitive.

po:k-a	to go
ver-a	to come
pe:c-a	to talk

4.5. Hortative

-aṭṭum is the suffix which denotes hortative and occurs after verb stems.

cey-aṭṭum	let (one) do
ver-aṭṭum	let (one) come
pe:c-aṭṭum	let (one) talk
ka:ṇ-aṭṭum	let (one) see
po:k-aṭṭum	let (one) go
o:ṭ-aṭṭum	let (one) run

4.6. Permissive

-ala:m is the only suffix that represents permissive and it occurs after all stems

ver-ala:m	(one) may come
ka:ṉ-ala:m	(one) may see
po:k-ala:m	(one) may go
o:ṭ-ala:m	(one) may run

4.6.1. PERMISSIVE IMPERATIVE

-a:m is the suffix that represents permissive imperative.

ver-a:m	can come
o:ṭ-a:m	can run
ka:ṉ-a:m	can see
po:k-a:m	can go

4.7. Obligative

-aṇam is the suffix that represents obligative.

ver-aṇam	(one) must come
po:k-aṇam	(one) must go
ka:ṉ-aṇam	(one) must see
cey-aṇam	(one) must do

4.8. Prohibitive

-a:t- is the suffix that denotes prohibitive.

ver-a:t-e	—>	*vera:te*	don't come-you
cey-a:t-e	—>	*ceya:te*	don't do-you
puk-a:t-e	—>	*puka:te*	don't go-you

4.9. Negative

-illa and *-a:ṇṭi* are the suffixes which represent negative.

4.9.1. *-illa* occurs after tense suffix.

na:nu va-nt-illa	—>	*na:nu vantilla*
		I did note come
eṅṅaḷ va-nt-illa	—>	*eṅṅaḷ vantilla*
		we did not come
ni: va-nt-illa	—>	*ni: vantilla*
		you (sg) did not come
niṅṅaḷ va-nt illa	—>	*niṅṅal vantilla*
		you (pl) did not come
avan va-nt-illa	—>	*avan vantilla*
		He did not come
atu va-nt-illa	—>	*atu vantilla*
		it did not come

4.9.2. *-a:ṇṭi* occurs elsewhere.

ver-a:ṇṭi	without coming
po:k-a:ṇṭi	without going
ka:ṇ-a:ṇṭi	without seeing
pa:ṭ-a:ṇṭi	without singing

4.10. Relative participle

-a is the suffix that denotes relative participle which occurs after the tense marker.

kaṇṭ-a	—>	*kaṇṭa*	that saw
vant-a	—>	*vanta*	that came

pa:kkuti-a	—>	*pa:kkutta*	that see
koṭutt-a	—>	*koṭutta*	that gave
kaṭikkutt-a	—>	*kaṭikkutta*	that bite

4.11. Verbal participle

-ø and *u* are the two suffixes which represents verbal participle.

4.11.1. *-ø* occurs after past tense suffix *-i*

pe:ci-ø	—>	*pe:ci*	having talked
o:ṭi-ø	—>	*o:ṭi*	having run
piyyi-ø	—>	*piyyi*	having gone

4.11.2. *-u* occurs elsewhere

va-nt-u	—>	*vantu*	having come
pa:r-tt-u	—>	*pa:ttu*	having seen
ke:ḷ-tt-u	—>	*ke:ṭṭu*	having asked

4.12. Participial noun

Participial noun in the Muduva dialect is formed by adding third personal pronouns to the relative participle form of the verbs.

vanta-avan	—>	*vantavan*	he who came
pa:rtta-avaḷ	—>	*pa:ttavaḷ*	she who saw
kaṇṭa-avan	—>	*kaṇṭavan*	he who saw
ceyna-avan	—>	*ceynavan*	he who did

4.13. Verbal noun

-atu represents verbal noun and it occurs after tense.

4.13.1. *-atu*

va-nt-atu	—>	*vantatu*	the act of coming
oṭi-tt-atu	—>	*oṭiccatu*	the act of break
cey-v-atu	—>	*ceyvatu*	the act of doing
koṭu-tt-atu	—>	*koṭuttatu*	the act of giving
naṭa-kkutt-atu	—>	*naṭakkuttatu*	the act of walking

4.14. Conditional

There are three suffixes viz *-enra:l*, *-eṅkil* and *-a:l* which denote conditional

4.14.1. *-enra:l*

ma:man vanta:n enra:l na:nun verum
If uncle comes, I also come

appan ka:ṭṭukku po:kum enra:l
na:nu kuṭikku po:kum
If father goes to forest,
I will go to Muduva settlement

4.14.2. *-eṅkil*

Mariyappan verum-eṅkil na:nu po:kuve:n
If Mariyappan comes, I will go

4.14.3. *-a:l*

tampi vant-a:l ava̲l po:kum
If young brother comes, she will go

4.15. Temporal

-appey is the only suffix which represents temporal and occurs after tense suffixes.

va-nt-appey	—>	*vantappey*	when (one) came
aṭi-tt-appey	—>	*aṭittappey*	when (one) beat

4.16. Pronominal terminations

4.16.1. First person

4.16.1.1. *Singular*

-e:n is the suffix which denotes first person singular

koṭu-tt-e:n	—>	*koṭutte:n*	gave-I
va-nt-e:n	—>	*vante:n*	came-I
paṭi-kkutt-e:n	—>	*paṭikkutte:n*	read-I
kuṭi-pp-e:n	—>	*kuṭippe:n*	will drink-I
tinnu-v-e:n	—>	*tinnuve:n*	will eat-I

4.16.1.2. *Plural*

-o:m is the suffix which denotes first person exclusive and inclusive plural.

(eṅṅaḷ)	*eṭu-tt-o:m*	took-we(excl)
(eṅṅaḷ)	*va-nt-o:m*	came-we(excl)
(eṅṅaḷ)	*veru-v-o:m*	will come-we(excl)
(nammaḷ)	*koṭu-tt-o:m*	gave-we(incl)
(nammaḷ)	*tinnu-v-o:m*	will eat-we(incl)

4.16.2. SECOND PERSON

4.16.2.1. *Singular*

-a is the suffix which represents second person singular

koṭu-tt-a	gave-you(sg)
paṭi-kkutt-a	read-you(sg)
ka:ṇu-v-a	will see-you(sg)

4.16.2.2. *Plural*

-aru is the suffix which represents second person plural

va-nt-aru	—>	*vantaru*	came-you (pl)
naṭa-kkutt-aru	—>	*naṭakkuttaru*	walk-you (pl)
pe:cu-v-aru	—>	*pe:cuvaru*	will talk-you (pl)

4.16.3. THIRD PERSON

4.16.3.1. *Masculine singular*

-a:n is the suffix that denotes masculine singular

piyy-i-a:n	—>	*piyya:n*	went-he
ke:ḷ-kkutt-a:n	—>	*ke:kkutta:n*	asks-he
paṭi-pp-a:n	—>	*paṭippa:n*	will read-he

4.16.3.2. *Feminine singular, neuter singular and plural.*

-atu and ø are the suffixes that denote feminine singular, neuter singular and plural.

4.16.3.2.1. *-atu* occurs after tense suffixes.

va-nt-atu	she came
	it came
	they(n)came
kuṭi-kkutt-atu	she drinks
	it drinks
	they(n)drink
veru-v-atu	she will come
	it will come
	they(n) will come

4.16.3.2.2 *-ø* occurs after *-um*

ver-um-ø	she will come
	it will come
	they (n) will come
po:k-um-ø	she will go
	it will go
	they (n) will go

4.16.3.3. *Human Plural*

-a:ru is the suffix that denotes human plural.

va-nt-a:ru	—>	*vanta:ru*	came-they
pa:r-kkutt-a:ru	—>	*pa:kkutta:ru*	see-they
veru-v-a:ru	—>	*veruva:ru*	will come-they

4.17. Complex verbs

4.17.0. The complex verb stems consist of a main verb and one or more auxiliary verbs. The auxiliary verbs are added

either to the verbal participle or to the infinitive form of verb. The complex verb forms with infinitive are called *modals* and forms with verbal participle *aspects*[1].

4.17.1. ASPECTS

There are six types aspect auxiliary formations viz perfective. completive, definitive, reflexive, durative and trial.

4.17.1.1. *Perfective*

-iru- is the auxiliary and it is added to the main verb to form perfective aspect.

kaṇṭ-iru-n-e:n	—>	*kaṇṭirune:n*
		I had seen
kaṇṭ-iru-kkutt-e:n	—>	*kaṇṭirukkutte:n*
		I have seen
kaṇṭ-iru-pp-e:n	—>	*kaṇṭiruppe:n*
		I would have seen
vant-iru-n-e:n	—>	*vantirune:n*
		I had come
vant-iru-pp-e:n	—>	*vantiruppe:n*
		I would have come

4.17.1.2 *Completive*

-a:ccu and *-po:ccu* are the forms that denote completive.

4.17.1.2.1. *-a:ccu* occurs with these verbs.

vant-a:ccu	—>	*vanta:ccu*	has come
eluti-a:ccu	—>	*elutiya:ccu*	has written

1. H. F. Schiffman A Transformational Grammar of the Tamil Aspectual System, Washington, 1969, p.8.

4.17.1.2.2. *-po:ccu* occurs with these verbs.

cettu-po:ccu	—>	*cettupo:ccu*	has died
o:ṭi-po:ccu	—>	*o:ṭipo:ccu*	has run

4.17.1,3. *Definitive*

-iṭ and *viṭu-* are the two forms that denote definitive and these two are in free variation.

vantu-viṭu-v-a:n	—>	*vantuviṭuva:n* he will come
eluti-iṭ-tt-a:n	—>	*elutiṭṭa:n* he has written
aṭakki-iṭ-tt-a:n	—>	*aṭakkiṭṭa:n* he has controlled
aṭakki-viṭu-tt-a:n	—>	*aṭakkiviṭṭa:n* he has controlled

4.17.1.4. *Reflexive*

-koḷḷu is the form that denotes reflexive.

pa:rttu-koḷḷu-tt-e:n	—>	*pa:ttukoḷḷutte:n* I see it my self
eluti-koḷḷu-tt-e:n	—>	*elutikoḷḷutte:n* I write it my self

4.17.1.5. *Durative*

-koṇṭiru is the form that denotes durative

kaṇṭu-koṇṭiru-n-e:n	—>	*kaṇṭukoṇṭirne:n* I was seeing

pa:rttu-koṇṭiru-pp-e:n —> *pa:ttu-koṇṭiruppe:n*
I will be seeing

4.17.1.6. *Test*

-pa:r- is the form that denotes trial

ke:ṭṭu-pa:r-tt-a:n —> *keṭṭupa:tta:n*
he tried to ask

eluti-pa:r-tt-a:n —> *elutipa:tta:n*
he tried to write

aṭittu-pa:r-tt-a:n —> *aṭiccupa:tta:n*
he tried to beat

4.17.2. MODALS

There are two types of modal formations viz possibility and potential

4.17.2.1. *Possibility*

-ku:ṭum is the auxiliary added to the infinitive to form the modal 'possibility'.

vera-ku:ṭum —> *veraku:ṭum*
possibility of (ones) coming

ceyya-kuṭum —> *ceyyaku:ṭum*
possibility of (ones) doing

4.17.2.2. *Potential*

-muṭiyum is the auxiliary added to the infinitive to form the modal 'potential'

vera-muṭiyum —> *veramuṭiyum* one can come

ceyya-muṭiyum —> *ceyyamuṭiyum* one can do

5

Adjectives

5.0. Adjectives are those forms which qualify the following nouns.

5.1. Adjectives are classified into

1. Simple or pure adjectives
2. Derived adjectives and
3. Numeral adjectives

5.2. Simple adjectives

Simple adjectives in the Muduva dialect are not derived from any other base and they may be treated as inherent.

putu	new
veḷi *periya*	big
palaya	old
cinna	small
nalla	good
keṭṭa	bad

5.3. Derived adjectives

Derivative suffixes are added to the noun stems, numerals, demonstrative and interrogative bases.

Derivative suffix *-a:na* is added to certain noun stem to form derived adjectives.

aḷaku-a:na	beautiful
oyarom-a:na	tall
aḷaku-a:na piḷḷe	beautiful girl
oyarom-a:na kayyan	tall boy

5.3 1. Demonstrative adjective

-nta is the adjectival suffix added to proximate, distant and interrogative base to form demonstrative and interrogative adjectives.

i-nta	this (adj)
a-nta	that (adj)
e-nta	which (adj)

5.4. Numeral adjective

Numerals occur as adjectives. They may be cardinals or ordinals. Fractions with derivative suffix occur as adjectives.

Cardinals

na:ppatu a'ḷu	forty persons

Ordinals

reṇṭa:vatu vi:ṭu	second house
anca:vatu ma:com	fifth month

Fractions

pa:ti pe:ru	half of the people
mukka:va:ci pe:ru	three fourths of people

6

Adverbs

6.0. Adverbs are those forms which can modify the following verbs.

6.1. Adverbs are classified into two types *viz*

1. Simple adverbs
2. Derived adverbs

6.2. Simple adverbs

Simple adverbs are mono-morphemic inherent forms

mella	slowly
oṭane	immediately
tiṭi:runnu	suddenly

6.3. Derived adverbs

Derived adverbs are those which are derived by adding certain suffixes either to the noun stems or to the demonstrative and interrogative bases.

6.3.1. ADVERBIAL SUFFIX

-a: is the adverbial suffix added to certain noun stems to form adverbs

ve:kam-a:	—>	*ve:kama:*	fast
oyarom-a:	—>	*oyaroma:*	tall
ne:r-a:	—>	*ne:ra:*	straight
kuḷḷom-a:	—>	*kuḷḷoma:*	short/dworf

6.3.2. OTHER ADVERBIAL SUFFIXES

-ṇa, -ppa are the adverbial suffixes added to the demonstrative and interrogative bases to form adverbs such manner, time etc.

a:-ṇa	in that manner
i:-ṇa	in this manner
e:-ṇa	in which manner
a-ppa	then
i-ppa	now
e-ppa	when

7

Particles

7.0. Particles are those forms which take neither tense suffixes nor case suffixes but can occur either with certain clitics or freely in sentence.

7.1. Particles: classification

Particles are classified into two types i. Free particles and ii. bound particles. Bound particles are termed as *clitics*. Free particles are those which can occur either freely in sentence or can occur with nouns or verbs.

Clitics are divided into three sub types:

1. Pro-clitics which can occur before another clitic or noun
2. Post-clitics which occur after pro-clitics and
3. Enclitics which occur after post-clitics, noun or verb

7.2. Free particles

7.2.1. STILL/MORE

inni represents 'still/more'

inni	still/more
inni kuṭi	drink more

7.2.2. OTHER

ve:re represents 'other'

ve:re	other
itu ve:re	this (is) different

7.2.3. OPPOSITE

etutta and *etukka* are the forms which denote 'opposite'

etutta vi:ṭu	opposite house
etukku nikka:ti	Don't stand in opposite side or in front

7.2.4. AWAY

taḷḷi is the form which represents 'away' and occurs with verb

taḷḷi nivvu	stand at a distance

7.2.5. AFTERWARDS

pinnukku represents 'afterwards'

pinnukku	afterwards

pinnukku cey	do it afterwards
vanta pinnukku	after (ones) coming

7.2.6. BELOW

eṭiyile denotes 'below'

marattukku eṭiyile	below the tree

7.2.7. IMMEDIATELY

oṭane represents 'immediately'

oṭane vanta:n	He came immediately
vanta oṭane piyya:n	as soon as (ones) coming he went

7.2.8. INSIDE

uḷḷe and *uḷḷukku* represent 'inside'

vi:ṭṭukku uḷḷe	inside the house
vi:ṭṭu uḷḷukku ve:la	There is work inside the house

7.2.9. BEHIND AFTER

piṭṭaka:ṭili is the form that represent 'behind after'.

ninakku piṭṭaka:ṭili	behind after you

7.2.10. FRONT/BEFORE

miṭṭaka:ṭili is the form that represent 'front/before'.

enakku miṭṭaka:ṭili	before me

7.2.11. ALL/COMPLETELY

pu:ra: is the form that denotes completely and occurs freely in sentence

pu:ra: a:ḷum vantana:ru all people came

7.2.12. NEAR

kiṭṭa represents 'near'

kiṭṭa va: come here

kuṭikku kiṭṭa near the Muduva settlement

7.2.13. EARLY MORNING

viyya:ṭṭa represents 'early morning'

viyya:ṭṭa va: come in the early morning

7.2.14. LITTLE/SOME

uttiri is the form that represents 'little/some'

uttiri taṇṇi a little water

uttiri rupa:yi some money

7.2.15. TO-MORROW

na:ḷe and *na:ḷekki* are the forms that represent 'to-morrow.

na:ḷe va: come to-morrow

na:ḷekki veruve:n I come to-morrow

7.2.16. DAY AFTER TO-MORROW

na:ḷakikki represents 'day after to-morrow.'

naḷ:akikki veruvo:m we will come day after to-morrow

7.12.17. YESTERDAY

inaṭṭikki is the form that represents 'yesterday.'

inaṭṭikki vanto:m	we came yesterday

7.2.18. CENTRE/MIDDLE

neṭuvili and *neṭu* are the forms that represent 'centre or middle.'

neṭuvili pō	go in the middle
neṭu vi:ṭu	centre of the house

7.2.19. MUCH/MORE

koḷḷa is the form which denote 'much/more'

koḷḷa taṇṇi	more water

7.3. Clitics

7.3.1. PRO-CLITICS

7.3.1.1. *Demonstrative clitics*

7.3.1.1.1. *Distant Demonstrative*

a- is the distant demonstrative clitic which occurs before post-clitics

a-ṅta	that
a-ppa	then
a-ṅṅu	there

7.3.1.1.2. *Proximate Demonstrative*

i-nta	this
i-ppa	now
i-ṅṅu	here

7.3.1.2.1. *Interrogative clitic*

e, e: and *a:* are the forms which denote interrogative clitic.

7.3.1.2.1. *e-* occurs before post-clitic *-ppa, -nn̆a*

e-ppa	when
e-nna	what

7.3.1.2.2. *a:-* occurs before *-ru*

a:-ru	who

7.3.1.2.3. *e:-* occurs elsewhere

e:-tu	which

7.3.2. POST CLITICS

7.3.2.1. *Clitic of place*

-ṅṅu is the form which represent the clitic of place.

a-ṅṅu	there
i-ṅṅu	here

7.3.2.2. *Clitic of time*

7.3.2.2.1. *Time*$_1$

-ppa is the form which denote clitic of time and occur after pro-clitics

a-ppa	then
i-ppa	now
e-ppa	when

7.3.2.2.2. *Time* $_2$

-nraykki is the form which denotes clitic of time

i-nraykki	to-day
e-nraykki	which day

7.3.2.3. *Clitic of manner*

-ṇa is the form that represents clitic of manner and it occurs after pro-clitics.

a:-ṇa	in that manner
i:-ṇa	in this manner
e:-ṇa	in which manner

7.3.2.4. *Clitic of quantity*

-ttara is the form which denotes clitic of quantity and occurs after pro-clitics.

i-ttara	this much
a-ttara	that much
e-ttara	how much

7.3.2.5. *Clitic of adjective*

-nta is the adjective clitic which occurs after the pro-clitics.

a-nta	that (adj)
i-nta	this (adj)

7.3.3. ENCLITICS

Enclitics occur with noun or verb or after post-clitics.

7.3.3.1. *About*

-patti is the clitic that occurs after the accusative form of the nouns.

ninna-patti about you

7.3.3.2. *Clitic of comparison*

viṭa is the form and represents the clitic of comparison.

ivaḷ viṭa than her

ivaḷ viṭa avaḷ alaka:na peṇṇu
She is more beautiful than her

7.3.3.3. *Clitic of quantity*

-va:ci is the form that represents the clitic of quantity and it occurs after the fractions.

are-va:ci a:ḷu half of the people
ka:l-va:ci muduva:cci one fourths of Muduva woman

7.3.3.4. *Clitic of inclusion*

-um and *ku:ṭa* are the forms which denote the clitic of inclusion and occur after nouns.

avan-um vanta:n He also came
avaḷ-um vantatu She also came
avuṅṅaḷ-ku:ṭa vanta:ru They also came

7.3.3.5. *Clitic of completive*

-um represents the clitic of completion and it occurs after the cardinal bases.

pat-um	—>	*pattum*	all the ten
eṭṭu-um	—>	*eṭṭum*	all the eight

7.3.3.6. *Clitic of conjunctive*

-e: is the conjunctive clitic and occurs in between the numeral bases.

mu:n-e: ka:lu	three and one fourths
eṭṭ-e: ka:lu	eight and one fourths

7.3.3.7. *Clitic of similarity*

po:nru, po:la, ma:tiri are the forms which represent clitic of similarity.

ammayoṭa-po:nru	like mother
enne-po:la	like me
enne-ma:tiri	like me

7.3.3.8. *Temporal*

-tum represents temporal and occurs after verb.

venra-tum muta:nikki veruvo:m
as soon as (he) comes, we will come up

7.3.3.9. *Universal*

-um represents the universal clitics

eppa-um	—>	*eppavum*	always

7.3.3.10. *Conjunctive clitics*

-um.....um, discontinuous morpheme represents conjunctive clitics

cellan-um na:n-um Chellan and I

7.3.3.11. *Clitic of indefiniteness*

o:.....o:, discontinuous morpheme represents clitic of indefiniteness

na:n-o: kayyan-o: I or (my) son

7.3.3.12. *Clitic of emphasis*

e: represents clitic of emphasis.

na:n-e: I (emphasis)

7.3.3.13. *Clitic of interrogative*

a: represents clitic of interrogative.

cellan-a: Is he Chellan ?

vanta:n-a: did (he) come ?

7.3.3.14. *Either.....or*

a:ccilum ..... a:ccilum represents this clitic.

na:n-a:ccilum kayyan a:ccilum either I or (my) son

Lexicon

ippa now

itu this

ittara this much

iṭi thunder

iṭatti mumti cekiṭu left side cheek

iṭu to tell

iṭuppu hip

iṭukkom narrowness

iṭule centipede

icku:lu school

inive: monkey

inaṭṭikki yesterday

inuṅṅu animal

inta this

intira Indira

inci ginger

inna:ḷ day before yesterday

inni still/more

inru *inraykki* to-day

iṇukka:ṅko:l pincers

iṅṅu here

iru to sit, stay

irupatu twenty

iruṭṭu darkness

irukku to tight

irumpu iron

irumpi ant
ila leaf
ilumicce lemon
illa no
iḷanta:ri piḷḷa: adolescent girl
iḷanta:ri kayyan adolescent boy
iḷanta:ri maṭam bachelor's dormitory (boys)
iḷuvu to pull
ivan this man
ival this woman

/ i: /

i:ppi house fly
i:ṭu mortgage
i:tti spear
i:ci bee
i:cal winged white ant
i:ntu payom date palm fruit
i:ṇa in this way
i:rakunci baby
i:rom dampness
i:ra: reed, bamboo
i:yom lead

/ e /

eppa when
etutta, *etukku* } opposite
ettara howmuch
etiyile pelow
etancalu trouble
etaycci shepherd woman
etaye man of shepherd
eṭu to take
eṭuppu oven
eṭṭu eight
eccu snail
empatu eighty
enna what
enri a:ḷu sister's husband (woman speaking)
enraykki which day
eṇṇu to count

eṅṅaḷ we(excl)
eṅṅu where
eri rice
eri to throw
erim ma:ṭu buffalo
eranku to descend
eli rat
elep pappu spleen
elanta payom a kind of fruit
elattom blood
elutu to write
eluttu letter
elumpu bone
ella:rum all
eḷamporati moon
eḷani tender coconut
eḷaya young
eḷiyan brother-in-law
eḷḷu seṣame
evan who (he)
evaḷ who (she)

/ e: /

e:tu which
e:til where
e:ṭṭu head constable
e:ka:te:ci eleventh day of lunar fortnight
e:kkar acre
e:ma:ttu to deceive
e:ṇi ladder
e:ṇa in which way
e:ru plough
e:ru to climb
e:latto:ṭṭom cardamom estate
e:lom cardamom
e:ḷa poor

/ a /

appa then
appa: father
appura:ṇi innocent person
atikom excess
atika:rom power
atika:ri officer
atti fig
attara that much

aṭi to beat
aṭi to rain
aṭima slave
aṭima:li name of a place
aṭappu lid, cover
aṭakku to control
aṭaya:lom mark
aṭutta next
aṭṭe leech
acalu capital
akalom breadth
akki sweetness
akka: elder sister
amukku to press
ampatu fifty
ampaṭayye barber
ampaṭaycci barber woman
ampu arrow
amma: mother
amma:va:ce new moon
anupavi to enjoy
anuppu to send
anucari to obey
anucaraṇa obedience
anumati to permit
aṁpu love
anta that
anti evening
antiveḷḷi star
ancu five
anru that day
aṇal squirrel
aṇṇa elder brother
aṇṭa:vu a large metal vessel
aṁṁu there
ari to know
arivu knowledge
areppu shyness
areye Arayan tribe
areya:tti Arayan tribal woman
ara half
arappu hesitation
aray to grind
araṭṭu to rebuke
araci queen
aracan king
araca:ṁkam government
arakku wax
arom file (instrument)
aramane palace

araṇi insect
aruṭe viralu ring finger
arttom meaning
arna:ci payom pine apple
arna:n katiru waist string
ala wave
alacu to rinse
alama:ri cup board
alankari to decorate
alla:ko:yilu mosque
aḷa cave
aḷa to measure
aḷaku beauty
aḷaka:na beautiful
aḷavu measurement
aḷḷu to take up a handful
aviciyom necessity
avacarom urgency
avan he
avaññaḷ, *avar* } they
avaḷ, *avaḷu* } she
aynu:ru five hundred
ayyo: alas

/ *a:* /

a:patu danger
a:ppu wedge
a:ppi:cu office
a:taravu to support
a:ṭi name of a month
a:ṭu goat
a:ṭuviḷunta:nkuṭi name of a place
a:ṭṭutoḷuvu sheepfold
a:ca desire, hope
a:cariyom wonder
a:ca:ri carpenter (male)
a:ca:ricci carpenter (female)
a:cupatri hospital
a:ka:yom sky
a:kcan auction
a:kku to cook
a:mpiḷḷa male
a:mi name of a month
a:na elephant
a:nakkombu elephant's dusk
a:na:l if
a:ṇi nail
a:ṇa is (copula)

a:ṇa in that way
a:ṇṭavan god
a:ṇṭu year
a:ru six
a:ru to become cool
a:ru who
a:l banyan
a:lo:cana thought
a:ḷu to rule
a:ḷu person
a:ḷom depth
a:ḷku:ṭṭom crowd
a:vi steam, vapour
a:vaṇi name of a month
a:vatu or
a:yaci life time
a:yarom thousand

/ *o* /

oppantom agreement
oppa:ri lamentation
otavi help
oṭi to break
oṭi erakalu one kind of sparrow
oṭane: immediately
ṭṭakom camel
oṭṭa:ru Ottar caste
oṭṭa:tti Ottar woman
oṭṭu to paste
ompatu nine
onnu one
orom manure
oramure relatives
oraṅṅu to sleep
oral mortar
orutti one woman
orutte one man
orrakka:ran unmarried person
olakom world
olli lean
oyarama:na tall

/ *o:* /

o:ṭa canal
o:tom boat
o:ṭu to run
o:ṭu tiles

o:ṭṭa hole
o:ṭṭom run
o:ṭṭu vote
o:ci free
o:kka:ni to vomit
o:kka:nom vomit

o:nṭi chameleon
o:ṅṅal a kind of bird
o:rom coast, shore
o:rmi to remember
o:la palm leaf

/ u /

upaka:rom help
uppu salt
uppupakki one kind of bird
utaṭu lip
uttami chaste woman
uttiri little, few
uttaravu order
uṭu to wear
uṭumpu mountain lizard
ucir life
ucci top
ucca midnight

uccari to pronounce
um and
uṇṭu has, is
uṇṭi:lu hundi
uṇṇu to eat
uruci taste
uruma:la head turban
uruṇṭa round
uruṇṭa ke:ṅṅu potato
ulu to plough
ulle, *ullukku* inside

/ u: /

u:ta: blue
u:ṭṭu to feed
u:ci needle
u:ma, *u:mayye* dumb person
u:maycci dumb woman

u:ṇ meal
u:r village
u: ra:li Urali tribe
u:ra:licci Urali tribal woman
u:ro one kind of plant
u:ruka:yi pickle

/ p /

pitta:la brass
piti to catch, to touch
pitiya:na she elephant
pitane grinding stone
pittaka:tti buttock
pittaka:tili behind after
pica:tu ghost
picko:ttu biscuit
pikka:cu pickaxe
pinnu to braid
pinnukku afterwards
pinnum again
pinnu:ci pin
pinna:kku oil cake
piratṭu lie
piraku afterwards
pira:nti brandi
pila: jack
pille child
pillayma:r pillai caste
pillayma:rti pillai caste woman
pi:ti beedi
pi:va:yi anus
pi:vu worm
peti name of a measure
petti box
pettako:yi hen
pettana:yi female dog
petro:l petrol
pempla woman, wife
pemplakkunci girl
peni dew
peniyan baniyan
penci cotton
penca:ti wife
penri big
penrikati stomach ache
pentaka:yyi ladies finger
pennu woman, wife
pennukattu marriage
periya big
peru to give birth
perappu birth
peratta:ci name of a month
perambu cane
perutti cotton
perucca:li bandicoot
peruṅka:yam asafoetida
pelam strength

pela: jack fruit
pelli lizard
pellu tooth
peyutta riped
pe:tti grand daughter
pe:ṭi fear
pe:cu to speak
pe:ccu speech
pe:na pen
pe:re grand son
pe:rva:ti half
pe:ḷa spathe of the coconut
patuvu habit
patti about
pattirom document
pattiyom diet restriction
pattu ten
paṭi to read
paṭippu education
paṭaku boat
paṭom picture
paṭṭaṇom town
paṭṭa: land patta
paṭṭa:katti big knife
paṭṭa:ḷom army
paṭṭa:ḷakka:ran soldier
paṭṭu silk
paṭṭu pu:cci silk worm
pace gum
pacca green
paccakaṭale groundnut
paccom safety
paccaneyyi butter
pakal daytime
pakava:n god
pakki bird
pakkiku:ṭu nest
pamparom spinning top
pana palm tree
pantiyom competition
pantal shed
pantu ball
paṇaka:ri rich woman
paṇaka:ren rich man
paṇam money
paṇṭike festival
paṇṭaya old
paṇṭa:rom beggar
paṇṇi pig
paṅkuni name of a month
pari basket
pari:cca examination

parattu to scatter

paramaciva: name of a god

parampaṭi to level up the ploughed land

paraye Pariah man

parayci Pariah woman

palaka plank

palaka:rom tiffin

palaya old

palamoḻi proverb

paḻiye Paliya tribe

paḻicci Paliya woman

paḻḻiko:ṭam school

paḻḻiko:ṭattuka:r school student

pavaḻom coral

payca: paise

pa:ppa:n brahmin

pa:ppa:tti brahmin woman

pa:tam foot

pa:ttarom vessel

pa:ṭi bracier

pa:ṭom lesson

pa:ṭu to sing

pa:ṭṭu song

pa:ṭṭukka:ran singer

pa:ṭṭul bottle

pa:ci moss

pa:ci peyaru one kind of dhall

pa:ca language

pa:ccu to irrigate

pa:kki balance

pa:kku arecanut

pa:mpu snake

pa:mpu viralu one of the fingers

pa:nu marom one kind of tree

pa:ṇṭi Pandiya country

pa:ṇṭi a:ḷu people from Madurai

pa:ṇṭikka:ran Tamilian

pa:ṇṭi na:ṭṭu pe:ccu Muduva speech

pa:ṇṭi ra:ca Pandy king

pa:ṇṭiyatti woman from Madurai district

pa:ra rock

pa:rom weight

pa:ru to see

pa:ru eagle

pa:rveti wife of Lord Siva

pa:lamarom one kind of tree

pa:lu milk

pa:lom bridge
pa:lka:mpu breast
pa:lka:ri milk maid
pa:lka:re milk man
pa:lkoṭi one kind of plant
pa:vi sinner
pa:va:ṭa ladies inner skirt
pa:yi mat
pottu to cover
pottakom book
poṭi powder
poṭava saree
poṭṭe marom one kind of tree
poṭṭu tilak
poka smoke
pomme doll
ponu:ci safety pin
ponnu gold
poṉṉu girl
poṅkal harvest festival celebrated in Tai month
porappaṭu to start
porampo:kku Unauthorised government land
pora:me jealousy
porume patience
poraṇi back biting
poli boundary
polutu day, time
po:tum enough
po:, *po:k*, *po:kku* to go
po:ṭṭi competition
po:na last
po:nru like
po:r war
po:licṭe:can police station
po:la like
putankelama Wednesday
putu new
putti knowledge
puttu anthill
puṭṭi buttocks
puka tobacco
puka:ri marriage comb
pukkilu kuyyi navel
pukku to enter
puṉṉiyom blessings
puṉṉu wound

puli tiger
pulayye Pulaiya tribe
pulaycci Pulaiya woman
pullanu:rkuṭi name of a place
pullu grass
puḷi tamarind
puḷḷi ma:vu spotted deer
pu: flower
pu:ṭṭu lock
pu:ṭṭuk kucci key

pu:caṇikka:yi pumpskin
pu:cu to smear
pu:ca:ri priest, physician
pu:cutta meruntu ointment
pu:mi earth
pu:mi kulukkom earth quake
pu:ma:la garland
pu:na cat
pu:naya:r Poonjar
pu:ra: fully, completely
pu:rvanma:rkaḷ ancestor

/ t /

tippali long peppar
tiṭilu ground
tiṭi:runnu suddenly
ticay direction
tinnu to eat
tiṇe millet
tiṇṇavi:ṭu pollution hut
tiṅkakkeḷame Monday
tiri to turn
tirikellu grinding stone
tire:koni body
tira:ece grapes
tiruppu to turn
tiruttu to correct

tiruvita:ṅku:r Travancore
tiliyaka:re sick person
tilumpu to turn
tiyati day, date
ti: fire
ti:ppeṭṭi match box
ti:ppeṭṭikko:l match stick
ti:kkatti a wood or stone used for fire
ti:mpeḷakka:yi one kind of fruit
ti:riviṭu one kind of insect found in rainy season
ti:rma:ni to decide
ti:rma:nom decision

ti:va:vaḷi festival
teṭi timber, stick
tekka south
ter to give
teri to know
tera to open
terami beauty
teruvu street
tellimarom one kind of tree
teḷivu evidence
teḷḷu beatle
tevaṭiya:ḷ harlot
tevakka frog
teyir curd
teyvom god
teyyi to stitch
tayiliyom medicated oil
te:ṭi to search
te:kku teak
te:n honey
te:npoṭuvu honey pit
te:nkaṭṭi bundle of honey
te:ni:ci bee
te:ṅka:y coconut
te:ṅka:yeṇṇa coconut oil
te:ṅka:ymarom coconut tree
te:ru chariot
te:vikuḷom name of a place
te:yala tea leaf
te:yala marom tea plant
te:y, *te:yccu* } to rub
tappu mistake
taṭavu to smear
taṭṭa:mpeyaru one kind of dhall
taṭṭa:n goldsmith
taṭṭa:tti goldsmith woman
takarom tin
takka:ḷi tamato
takra:lu quarrel
tampi younger brother
tampura: master
tammale lung
taniya: alone
tante veral thumb
taṇṭi to punish
taṇṇi water
taṇṇikoḷuttu to pass urine
taṇṇikkuttu waterfall
taṇṇivarappu thirst
tańkacci younger sister
tańkom gold

tari loom
tare floor
tarava:ci a kind of bird
taḷa head
tala:ṭṭu lullaby
talacaṭaṅku puberty ceremony
talakaṭṭu headache
talaka:ṇi pillow
talamura generation
talamuṭṭu puberty
talavan leader
taḷir sprout
taḷar to become tired
taḷḷi away
taḷḷu to push
tavṭu bran
tay name of a month
ta: to give
ta:tte grand father
ta:tti grand mother
ta:ti beard
ta:kku to attack
ta:mara lotus
ta:ṇṭu to jump
ta:ru tar
ta:y mother
ta:yom a game
ta:yttu talisman
toppi cap, greens seed
toṭe to clean
toṭu to touch
toṭṭil cradle
tokaḷe bark
toṇṭa throat
toṅku to hang
toḷa hole
toḷaci holy basil
toḷimaṇṇu clay
toḷḷa:yaroṇṭ nine hundred
tovaramparuppu a dhal
to:ṭu an ornament
to:ṭṭom garden, estate
to:ṭṭa:vu bullet
to:ca dosa
to:kkaṭi to defeat
to:ṇi boat
to:ṇṭu to dig
to:r to leak
to:rttu bathing towel
to:l to be defeated
to:l shoulder

tuppaṭṭi bed sheet
tuppu to spit
tuppura: neatly
tuṭuppu oar
tuṭṭu cash
tumpi black bee
tumpicce keyyi trunk of an elephant
tummu to sneeze
tunnu:ru sacred ashes
tuṇa help

tuṇṭu dowel
tulukkan Muslim
tu:kkiva: to bring
tu:kku to lift
tu:mpa spade
tu:ṇu pillar
tu:ṇṭilu fish hook
tu:ṇṭa viralu finger
tu:rom distance
tu:val feather

/ṭ/

ṭippa:rṭṭumeṇṭu department
ṭikkeṭṭu ticket
ṭi: tea
ṭerlin terlin
ṭappa: small tin box

ṭaywar driver
ṭa:kṭar Doctor
ṭa:m dam
ṭa:rccu torch

/c/

cittira name of a month
ciṭṭu name of a person (fem)
cikkanom thrift
cimaṇṭu cement
cimma:tanom throne
cimma:ṭe pad seat

cine:kom love
cinom anger
cinuma cinema
cinna little, small
ciṅkom lion
cirakom jeera

ciralum few
cira:kkilayom cold
ciri to laugh
cirippu laughing
ciriya small
cira:vu cold
cile:ṭṭu slate
cilnuti of insect
cillara change of coins
cilla: district
ci:ppa:lu one kind of milk
ci:ppu comb (ordinary)
ci:tte whistle
ci:ṭṭu seat
ci:krom suddenly
ci:ni sugar
ci:nta:leko:ṭi one kind of creeper
ci:rṭṭu cigarette
ci:vitom life
ci:va broom
ci:vu to comb
cetal white ant
cetukku whittle
cetta dust
ceṭi excrement
ceṭi plant
ceṭikoṭṭom latrine
ceṭṭi } Chettiar
ceṭṭima:r }
ceṭṭicci Chettiar woman
cekappu red colour
cekiṭe deaf man
cekiṭi deaf woman
cekiṭu cheek
cekku oil-mill
cema load
cema: upper cloth covering breast
cempu copper
cempu pa:trom copper vessel
cenikkeḷame saturday
cenna:yi wolf
ceṉṉpakatoḷuvakkuṭi name of a place
ceṅkellu brick
ceṅko:l scepire
ceri correct
ceraṭṭa coconut shell
cerakka:yi gourd
ceraṅṅu to suffer
ceruppu chappals

ceruppukka:ran shoerepairer
cellam name of a person (male)
cellamma name of a person (female)
cevar wall
cevva:kkeḷame Tuesday
cey, *ceyyi* to do
ceyi to win
ceyil jail
ceyom victory
ce:ppu pocket
ce.ti news
ce:mpa:ḷamarom one kind of tree
ce:mpu yam
ce:na elephant foot
ce:ra king of Kerala
ce:rom Kerala
ce:ru clay
ce:rumarom one kind of tree
ce:vukom worship
capatom vow
cappu bush
cappa:ṇi clap
cate flesh
caturom square
catyom oath
cattom noise
caṭaṅku ceremony
caṭṇi chutney
caṭṭi pot
caṭṭa laddle
caṭṭa shirt
caṭṭakkel button (of shirt)
caṭṭom law
caṭṭa:m boating stick
cakkiliye cobbler
cakkilicci cobbler woman
cakka jack fruit
cakkara country sugar
cakkarom wheel, pulley
cakḷatti co-wife
cama to cook
camca:ri land-lord
camayom time, occasion
cammatom agreement
cammati to agree
campaḷom salary
campa:ri to earn

canti to meet
cantiran moon
cante:kom doubt
canta weekly market
cantanom sandal wood
canto:com happiness
cańkili chain
cannal window
caṇṭi mischievous fellow
caṇṭa quarrel
cańkati matter
cańńa:r husband's brother (women's speaking)
carittirom history
carci judge
carkko:cu circus
cavunu summon
cavuriyom convenienee
caykil scooter
ca:pom curse
ca:ti caste
ca:tikka:y nutmeg
ca:tti insect
ca:ttira last day of a funeral ceremony
ca:tyom ability
ca:ṭi basket
ca:ṭṭe whip
ca:cci witness
ca:kku gunny bag
ca:mi god
ca:mi poṭṭu mole
ca:mi kumpiṭu worshipping
ca:mi kumpiṭutal festival
ca:mikka:ran pujari
ca:miya bail
ca:me millet
ca:ma:n things
ca:mont midnight
ca:ṇa whetstone
ca:ṇa cowdung
ca:rappa:mpu rat snake
ca:ra:yom arrack
ca:ru juice
ca:vi key
ca:vaṭi bachelor hall
ca:vu death
ca:y to bend down
cottu property
coṭṭu drop

cokkar Lord Siva
cokkarako:yi hen
contom relationship
coraṇṭu scratch with finger or tools
coraṅkom tunnel
co:ppu soap
co:ṭi pair
co:cikka:ran astrologer
co:ra blood
co:ru boiled rice
co:ḷa Chola king
co:ḷukum maize
cutantirom freedom
cuttom cleanness
cuttu round, roll
cuttuli hammer
cuṭu to boil
cuṭṭiamma: mother's younger sister
cuṭṭiviralu finger
cukom happiness
cuma:r approximate
cuṇṭeli mouse
cuṇṇa:mpu lime
cu:ppu soup
cu:ṭom camphor
cu:ṭu heat
cu:rikkaṭṭi pen knife
cu:riyan sun

/k/

kiṭa:kkenru young one of buffalo
kiṭa:vu he buffalo
kiṭṭa near
kiṭṭu to get
kiṇa Lord krishna
kiṇaru well
kiṇṭu to stir
kiṇṇom bowl
kira:ṇom / *kirakaṇom* eclipse
kiruci agriculture
kirukki mad woman
kirukku mad
kirukke mad person
kilakke east
kilayom fever
kilayakka:ran patient

kiḷi parrot

kiḷa:cci glass

kiḷḷa:ṭe lover

kiḷḷa:n
kiḷḷa:nikki } down

kiḷḷikatti knife

ki:r to tear

ki:ri mongoose

ki:rceṇṇa kerosene oil

ketir ray

ketiru coir

ketar to cry

keṭiya:rom watch

keṭa to lie down

keṭalekaṇṭe one kind of fish

keṭay to get

keṭu to become rotten

keṭuta:ci paper

keṭṭi thickness, pimples

keṭṭipiṭi to embrace

keṭṭikka:ran clever person

keṭṭa bad

keṭṭu to marry, to tie

keṭṭu spider

keṭṭuco:ru cooked rice prepared out of tamarind

keṭṭerumpu black ant

keṭṭuvaṭṭi large type

kecom yard

kecce:ri court

kecti land tax

keccu one way of wearing dhoti

kemmaṇi cymbal

kenci rice gruel

kenca:vu opium

kenru calf

keṇikkayyi wrist

keṇtami:nu a kind of fish

keri charcoal

kerinimarom one kind of tree

kerayom land registration

keruppu black

keruppaṭṭi jaggery

kerukupillu curryleaf

kerunu:ṅki one kind of bamboo

kerumpu sugercane

kerppom pregnancy

kerku fish

kella neck ornament

kellu stone

kellucciṅka:ṭi a kind of bow

kellu mu:ṅki one kind of bamboo

kellu vaṭṭi small size of winnowing fan

kelveṭṭu inscription

keḷavi old woman

keḷave old man

kevarmeṇṭu government

kevta:ri a bird

keveluttu signature

keyta donkey

keyuttu neck

keyku to wash (clothes)

keyku eagle

keyyi hand

keyyiko:ṭu palm line

keyyire:ka thumb impression

ke:ṅṅu root

ke:r to climb

ke:raḷana:ṭu Kerala State

keraḷa ra:ca: Kerala king

ke:ḷu to ask

ke:ḷvi question

ke:y to weep

kappa / *kappa ke:ṅṅu* tapioca

kappal ship

kaṭa: to scold

kaṭai story

katti knife

kattiri scissors

kattirikka:yyi brinjal

kaṭi to bite

kaṭe shop

kaṭaci last, end

kaṭacik kunci youngest child

kaṭama:vu elk

kaṭan loan

kaṭanel wasp

kaṭanka:ran debtor

kaṭal sea

kaṭala ground nut

kaṭaya:ḷom churning rod

kaṭuku aṭaku one kind of greens

kaṭukku (ear) ornament

kaṭlu cot

kaṭṭaṅka:ppi coffee without sugar

kaṭṭamuṭi name of a place

kaṭṭa:yom certainly

kaṭṭu i:ra: one kind of bamboo

kaca:ppukaṭe slaughtering house

kaṭṭam difficulty

kakku to vomit

kampiḷi blanket

kampavuṇṭar pharmacist

kampu one kind of millet

kammi decrease

kance miser

kaṇṇi fist

kanna eli one kind of rat

kaṇaya mi:n a kind of fish

kaṇṇi thread

kaṇṇiteṇṇi tears

kaṇṇa:ṭi mirror

kaṇṇu eye

kaṇṇu meyir eyebrow

kaṇṇu mayyi collyrium

kaṇṇu mie:ṭu pupil (of eye)

kaṇṇu vi:kkam ophthalmia

kari meat

karikku tender coconut

karaṭi bear

karaṇṭi spoon

karaṇṭu electric current

karaya:n white ant

karutta black

karumpuli black panther

karuṅkoraṅku black monkey

kalpu:ra camphor

kalappe plough

kalakom quarrel

kalakku to stir

kalya:ṇom marriage

kalvi education

kaḷi a play

kaḷavu theft

kaḷavuka:ran / *kaḷḷan* } thief

kaḷava:ṇi thief (woman)

kaḷḷu toddy

kaḷḷapoṇṇu concubine

kavani to listern

kavaṇṭama:r Gowda caste

kavaṇṭama:rti Gowda woman

kavuni sling

kavru envelope

kayar boy

ka:ppi coffee

ka:ppitto:ṭṭam coffee estate

ka:ppa:ttu to save

ka:tu ear

ka:tukuttu ear-ache
ka:ttiya name of a month
ka:ṭe bird
ka:ṭe Kadar tribe
ka:ṭetti Kadar woman
ka:ṭu forest
ka:ṭuma:ru forestgourd
ka:ṭṭa:na wild elephant
ka:ṭṭu to show
ka:ṭṭu penri boar
ka:ṭṭu ma:ṭu wild cattle, bison
ka:cu money
ka:ccu to boil
ka:kka: crow
ka:mom lust
ka:ma:le jaundice
ka:na dry
ka:nela dried leaf
ka:ntom magnet
ka:ṇ to see
ka:ṇi leader of the tribe
ka:ṇikka offering to God
ka:ṇ ikka:ran headman
ka:ṇom horsegram
ka:ṇṭima: muṅki one kind of bamboo
ka:ru bus
ka:rṭu post card
ka:riyom deed
ka:re marom one kind of tree
ka:ra:ṇi marom one kind of tree
ka:rru wind
ka:l leg, quarter
ka:le morning
ka:lom period
ka:lucelli trap
ka:luceraṭṭa knee cap
ka:lu munci toe ring
ka:lra cholera
ka:lvaṇṭi cycle
ka:ḷa bull,ox
ka:ḷa kenru bull-calf
ka:vaṭi pole with burden at the end
ka:val guard
ka:valka:ran watchman
ka:yitom letter
ka:yom one kind of chutney
ka:yyi fruit
koppara copra
kotka:yi coriander
koṭi flag

koṭi creeper
koṭalu intestine
koṭu to give
koṭṭi drum
koṭṭe nut
koṭṭeṇṇa castor oil
koṭṭa pakki one kind of dove
koṭṭa:piṭi wooden hammer
koṭṭake cattle shed
kocuvu mosquito
kocave potter
kocavatti potter woman
kokkira:ca uruma:l turban wearing on the occasion of adolescence of boys
kokku crane
kompu horn
koncom few
koṇṭi bolt
kaṇṭu toḷuvu pound
koṇṭa hair tuft
koṇṭuver, *koṇṭuva:* } to bring
koṇṭu:ci hair pin
koraṭu tongs
koraku thigh
karaṅka:ṭu ragi field
koraṅṅa:ṭṭi food prepared out of ragi
koraṅṅaṇimuttom name of a place
korave mi:nu a kind of fish
koravan husband
koray ve:mum not enough
korrakuṭi name of a place
kola murder
kolako:yi water hen
kolama:marom a kind of tree
kolayan tusker
kolucu anklet
koluvu plough's iron tip
kollu to kill
koḷam pond
koḷuppu grease
koḷḷi firestick
koḷḷa verymuch
koyalu tube
koyna medicine
koyya:payom guava
ko:tumpi wheat
ko:ṭi crore, new cloth
ko:ṭa:li axe

ko:ṭṭe fort
ko:ṭṭa owl
ko:ṭṭayom name of a place
ko:muṭṭi man of business community
ko:muṭṭicci woman of business community
ko:ḷa:r cunningness
ko:ḷa:rka:ran cunning person
ko:vakka:yi olibanum
ko:vaṇom lion-cloth
ko:yi hen
ko:yica:valu cock
ko:yikkunci chicken
ko:yikkunci veḷḷi chicken star
ko:yimuṭṭa egg
ko:yilu temple
kuppa rubbish
kuppampakki a bird
kutara horse
kuttu to stab
kuṭi to drink
kuṭi Muduva settlement
kuṭika:re drunkard
kuṭimakkaḷ settlers
kuṭiye:ṟu to immigrate
kuṭa umbrella
kuṭumpom family
kuṭumpama:r kutumbas
kuṭumpama:rti kutumba woman
kuṭṭa short
kuṭṭaro:vi leprosy
kuṭṭa:ḷu cousin
kucuvu bowlgas
kucci vi:ṭu hut
kukkale kuyyi armpit
kumari maṭam bachelor's dormitory (ladies)
kumpil marom one kind of tree
kummi a woman's play
kummay mushroom
kummu to wash slightly
kuni to bend
kunteka:le one kind of goat
kunci child, young one
kuncika:ṭu bush
kunci ketar smallcoir
kunci mala small mountain
kunci ve:ppa father's younger sister

kuncappa father's younger brother
kunca:ma mother's younger sister
kuṇṭi female organ
kuṇṭu manucina pakki one kind of sparrow
kuṇṇa male organ
kurinci chair
kuriyilu one kind of sparrow
kurumpe kurumba tribe
kurumpicci woman of kurumba tribe
kuruttu plaintain flower
kuruṭe blindman
kuruṭi blind woman
kurumoḷaku pepper
kuruvu teacher
kulume granary
kuḷi to take bath
kuḷuka pill
kuḷḷam short
kuḷḷa:neri fox
ku:ṭi to join
ku:ṭa basket
ku:ṭa also, with
ku:ṭu to gather
ku:ṭṭu to add
ku:ṭṭu to sweep
ku:ṭṭom gathering, panchayat
ku:mpu to fold
ku:li wage
ku:likka:ran labourer
ku:limi:n a kind of fish

/m/

miṭṭaka:ṭili front, before
miccom balance
minni nose ornament
minne lightning insect
minnal lightning
mi:ti balance
mi:ce moustache
mi:n fish
mi:naṭci Goddess Meenakshi
mi:ṅkotta:n a kind of bird
meṭilu wall
meṭi uddar
meṭi laziness
mecci upstair

mencu snow
meruma:ḷu daughter-in-law
merume son-in-law
meruntu medicine
mella slowly, without any purpose
meyir hair
meykuviḷakku candle
meyil peacock
meyyi ink
me:ca table
me:kam cloud
me:rkka west
me:l after
me:lttaṭṭi roof
me:la:kka chieftain
me:lva:ken chief of the tribe
me:vila:com address
matura Madurai
matya:nom noon
maṭakku to fold
makke dull headed person
makkaḷ people
mampaṭṭi spade
manican person
manti monkey
mantiri minister
mantiriṃa:ru ministers
mante place before house
mantarom charm
mancaḷ yellow
manna:n Mannan tribe
manna:tti Mannan tribal woman
maṇi hour
maṇikeṭṭu wrist
maṇapa:ri one kind of small pox
maṇṭa head
mara tree
mara to forget
maratta:cci midwife
marańkotti wood-pecker
marupeṭi, *marupeṭiyum* } again
mala mountain
malaṭu sterile woman
malaca:ti hill tribe
malańki a kind of fish
malańkuṭi hill settlement

malayeṭi valley
malaya:ḷattuka:re Malayali
malaya:ḷattuka:ri Malayali woman
mayya rain
ma:ppaḷa muslim
ma:tiri like
ma:ta:ko:yilu church
ma:ṭom tree house
ma:ṭu cattle
ma:ṭṭuka:ri cattle keeper (woman)
ma:ṭṭuka:re cattle keeper
ma:ṭṭu vaṇṭi bullock-cart
ma:ci name of a month
ma:com month
ma:mi mother-in-law
ma:man father-in-law
ma:ṅka:y mango
ma:riyappan name of a person
ma:rkaḷi name of a month
ma:la garland
ma:le evening
ma:vu deer
motala crocodile
motala:ḷi rich man
motala:ḷicci rich woman
mottom total
moṭava:ṭe bad small
moṭṭe baldness
mocala rabbit
mokara:ci beauty
more foam
moḷaku chilly
moḷaku kellu grinding stone
mo:tirom ring
mo:tta: father's elder brother's wife
mo:ttappa father's elder brother
mo:ttamma father's elder brother's wife
mo:r butter milk
mo:rko:l small churning rod
muppa:ṇṭi chera, chola and pandiya kings
mutal from
mutalmantiri chief minister
muta:nikki up
mutu, *mutuku* back

mutuve Muduva
mutuvakkuṭi Muduva settlement
mutuva:cci Muduva woman
muttikkoṭṭi a kind of fish
mutteṇṇa castor oil
muttamma a personal name (fem)
muttom kiss
muttu pearl
muṭipakki one kind of bird
muṭuti mortar
muṭṭa egg
muṭṭu shoulder
mucci a small winnow
mukom face
mukkiyom important
mukka:l three quarters
mukka:li tripod
mukka:va:ci three fourths
mukku corner

nicom truth
nimmati peaceful
niṅṅal you (pl)
muntirikka:yi grapes
muṇṭacci widow
muṇṭama: nakedness
muri to break
murutu earring
murukku an edible
mulla jasmine
muḷḷam penri porcupine
muḷḷu thorn
mu:ppan village headman
mu:ṭu to close
mu:ṭṭa pu:cci bed bug
mu:kkuttoḷa nostril
mu:kkuminni nose ring
mu:kkeyyi, *mu:yyikeyyi* } elbow
mu:kkutti nose ornament
mu:nru three
mu:ṇa:ru name of a place
mu:la corner
mu:ḷa brain

/n/

niru:vi to prove
nila:pora crescent moon
nila:veḷiccom moonlight

nillu, *nivvu* } to stand

ni: you (sg)

ni:ṭṭu to lengthen

ni:ṭṭom length

ni:ntu to swim

ni:lom blue

ni:ḷom length

neṭuku centre

neṭuvili, *neṭu* } centre, middle

neṭṭi waterfall

nekar arrogance

nenay to think

nenalu shade

nencu heart

nenkili a worm

neracu:lka:ri pregnant woman

nella good

nella: beautifully

nellapa:mpu serpent

neytta:ḷ weaver

neyttu weave

ne:kka: yoke

ne:kka kucci yoke stick

ne:ril finecloth

ne:rom time

ne:ra: straight

naṭi to act

naṭiyar actor

naṭa to plant

naṭa to walk

naṭappu manner, conduct

nacce: one kind of rat

nakom claw

nakku to lick

nampu to believe

nammaḷ we (incl)

naṇṭu crab

nara grey

narakom hell

narakamarom one kind of tree

narampu vein

na:ppatu forty

na:ttikkeḷame Sunday

na:ttini husband's sister

na:ttu seedling

na:ṭakom drama

na:ṭaka ka:ran dramatist

na:ṭa:n Nadar
na:ṭa:tti woman of Nadar
na:ṭu country
na:ṭṭuka:ran Malayali
na:kku tongue
na:n, *na:nu* } I
na:lu four
na:la:yarom four thousand
na:ḷe, *na:ḷekki* } to-morrow
na:ḷakikki day after to-morrow

na:y dog
na:ykkunci pup
noṭi a second
noṇṭi lame person
noṇṭicci lame woman
noṇṭu to walk lamely
nollimuṭika:ṭu burial ground
nolḷipakki wood-pecker
no:ttu note
no:vu pain
nu:ru hundred
nu:lu thread

/r/

reṭṭikkuncil twins
recci to defend
rekaciyom secret
rempom saw
reṇṭu two
re:ncar ranger
raci:tu receipt
racom a kind of juice used for food
ra:ca: king
ra:cyom country

ra:ka rhythum
ra:ṇi queen
ra:vu night
ra:vuttama:r Muslim men
ra:vutti Muslim woman
roṭṭi bread
rokkom ready cash
rompa much
ro:ca rose
ro:ṭu road
ru:pa:yi rupees

/l/

li:vu holiday
laccom lakh
lancom bribe
la:pom profit
lo:ry lorry

/v/

viti fate
vitte:com difference
vitu to leave
vitte big
vitta:l fat person
viciri handfan
vica:ri to enquire
vina:yakaca:mi God of Vinayaka
viri to spread
virilima:vu one kind of deer
viro:tom enmity
viro:ti enemy
virumpu to like
viruntu feast
virunta:l relative
villu to sell
vili to call
vila:ttu to play
vilakku lamp
vivaca:yom agriculture
vivaca:yi farmer
viyya:tta early morning
viyya:ttavelli early morning star
vi:ti width
vi:ttu to pour
vi:ttekilayom epilepsy
vi:tu house
vi:ttuta:yi wife
vi:ttuka:ran husband
vi:ce a measure
vi:na violen
vi:la:nkoyal flute
vi:lu to fell down
vi:y to blow
veppa:tti concubine
vacom poison
veta seed
veti cracker
veti to filter

veṭṭu to cut
vemman taṇṇi hot water
veṅkalom bronze
veṅka:yom onion
veru to come
veraku fire wood
verala: finger
veral betals
vela price
velitaṇṇi flood
veliya big, great
veliyakka eldest sister
veliyaṇṇa eldest brother
velive:ppa father's eldest sister
veliya:l chief, big
vellom jaggery
veḷiccom light, brightness
veḷakkeṇṇe castor oil
veḷanara harvest
veḷḷi star
veḷḷikeḷame Friday
veḷḷa white
veḷḷa:may cultivation
veḷḷana:ka early morning
veḷḷa eli one kind of rat
veḷḷe viya:ti leprosy
veḷḷa veṅka:yom garlics
veyil sunlight
veyiluka:lom summer
vevyi path
veyyi to throw
ve: to boil
ve:ppa fathers's sister
ve:tana pain
ve: ṭuve hunter (mas)
ve:ṭuvatti hunter (fem)
ve:ṭṭi dhoti
ve:ṭṭa hunting
ve:ṭṭakka:ran hunter
ve:ṭṭaya:ṭu to hunt
ve:kom, *ve:kama:* } fast
ve:num still wanted
ve:ṇṭi for the sake of
ve:re other, different
ve:ra rock
ve:ru root
ve:li fence
ve:la work
ve:lakka:re servant
ve:lakka:ri maid servant

ve:lkampu spear
vaṭṭi interest
vaṭṭom circle
vaṭṭa:ka eating vessel
vaṭṭa'rom full moon
vacati facility
vakutteṭuppu diarrohoea
vaṇṭi cart, bus
vaṇṭik ku:li bus fare
vaṇṭu bee
vaṇṭu:ci pin
vaṇṭu kaṭi ring worm
vaṇṇa:n washer man
vaṇṇa:tti washer woman
vari tax
vare till
vara big mountain
vara to fry
varappu field ridge
varaku millet
varavu income
varayeṭi valley
varucom year
vala net
valatti munti cekiṭu right side cheek
vaḷa bangle
vaḷaka:la tortoise
vaḷar to grow
vay to put
vayarakellu diamond
vayalu paddy land
vayaluka:ran farmer
vayttiyom medical treatment
vaykkal advocate
vayya:cci name of a month
va: to come
va:ttiya:ricci teacher (fem)
va:ttiya:ru teacher (masc)
va:ttu duck
va:cal door
va:ccu wrist watch
va:kale bat
va:nom sky
va:navil rainbow
va:ññu to buy
va:ru belt
va:rom week
va:l tail
va:luveḷḷi comet
va:ḷ sword
va:ḷi bucket

va:y mouth

va:ya plaintain

va:yta: instalment

va:yka:yi plaintain unriped fruit

/*y*/

yo:ci to think

yo:kom luck

Selected Bibliography

Agesthialingom, S.

1967 *A Generative Grammar of Tamil (A fragment of Tamil Syntax)*, Annamalai University.

1970 "Three Dialects of Tamil", *Pakha Sanjam*, 3, 1–2, 75–82, Patiala

1976 *Kanikkara Dialect*, Annamalai University

Krishna Iyer, L.A.

1939 *The Travancore Tribes and Castes, vol II & III*, Trivandrum, 1939 & 1941.

Luiz, A.A.D.

1962 *Tribes of Kerala*, Bharatiya Adimjati Seva Sangh, Delhi.

Narayanan Nambudiri, E.V.

1974 *Dialect Study of the hill tribes of Travancore*, Ph.D. Dissertation, Kerala University, Trivandrum.

Perianayagam, S.

1964 "*Muduvas*" Census of India, 1961, vol IX, Madras.

Sakthivel, S.

1973 *"Mutuvar" Paḷaṅkuṭikaḷ*, 29-33 New Century Book House Private Ltd, Madras.

1976 *Toda Phonology with Vocabulary*, Annamalai University.

1976 *Tribal Languages of India*, Navalar Puthaka Nilayam, Madurai

1977 *A Grammar of the Toda Language*, Annamalai University

1977 *"Language and Culture*: Muduvas on Idikki District".

First World Conference on Malayalam Language and Culture, Trivandrum.

Schiffmann, H.

1969 *A Transformational Grammar of the Tamil Aspectual System*, Washington.

Shanmugam, S.V.

Dravidian Nouns, Annamalai University.

Srinivasa Varma, G. & Ramaswamy, N.

1976 *Harijan Dialect of Tamil*, Annamalai University .

Subrahmanyam, P.S.

1971 *Dravidian verb morphology*, Annamalai University.

Thurston, E.

1909 *Castes and Tribes of Southern India*, Vol V Government Press, Madras.

ANNAMALAI UNIVERSITY

Department of Linguistics - Publications

1961

1. *Prof. T. P. Meenakshisundaran Sixty-first Birth Day Commemoration Volume* Rs. 3-75
   Collected Papers of
   Prof. T. P. Meenakshisundaran
2. *Kolami, A Dravidian Language* Rs. 11-50
   M. B. Emeneau

1965

3. *History of Tamil Literature* Rs. 10-00
   T. P. Meenakshisundaran
4. *Spoken Tamil I* Rs. 6-66
   M. Shanmugam Pillai
5. *India and Historical Grammar* Rs. 4-00
   M.B. Emeneau
6. *Lexicography* Rs. 4-00
   S. M. Katre
7. *Dravidian* Rs. 4-00
   S. K. Chatterji

1966

8. *Conversational Tamil* Rs. 7-00
   N. Kumaraswami Raja and
   K. Doraswamy

1967

9. *Dravidian Linguistics, Ethnology and Folk Tales—Collected Papers* Rs. 25-00
M. B. Emeneau

10. *Naccinarkkiniyar's Conception of Phonology* Rs. 5-00
S. V. Shanmugam

11. *A Generative Grammar of Tamil (A fragment of Tamil Syntax)* Rs. 7-00
S. Agesthialingom

1968

12. *Spoken Tamil II* Rs. 6-66
M. Shanmugam Pillai

13. *Collected Papers on Dravidian Linguistics* Rs. 8-00
T. Burrow

14. *A Modern Evaluation of Nannu:l* Rs. 8-00
G. Vijayavenugopal

15. *Two Lectures on the Historicity of Language Families* Rs. 1-50
M. Andronov

16. *A Descriptive Grammar of Gondi* Rs. 5-00
P. S. Subrahmanyam

1969

17. *Dravidian Linguistics (Seminar papers)* Rs. 7-00
(Eds.) S. Agesthialingom and
N. Kumaraswami Raja

18. *Post-nasal Voiceless Plosives in Dravidian* Rs. 3-00
N. Kumaraswami Raja

19. *The Tirunelveli Tamil Dialect* — Rs. 5-00
A. Kamatchinathan

1970

20. *Gowda Kannada* — Rs. 3-60
K. Kushalappa Gowda

21. *Vaagri Boli-An Indo-Aryan-Language* — Rs. 5-00
G. Srinivasa Varma

22. *Dravidian Comparative Phonology: A Sketch* — Rs. 6-00
M. B. Emeneau

23. *The Language of Tamil Inscriptions 1250-1350 A.D.* — Rs, 5-00
S. Agesthialingom and
S. V. Shanmugam

1971

24. *Dravidian Verb Morphology (A Comparative study)* — Rs. 10-00
P. S. Subrahmanyam

25. *Dravidian Nouns (A Comparative Study)* — Rs. 8-00
S. V. Shanmugam

26. *The Kollimalai Tamil Dialect* — Rs. 6-00
K. Karunakaran

1972

27. *Third Seminar on Dravidian Linguistics* — Rs. 10-00
(Eds.) S. Agesthialingom and
S. V. Shanmugam

28. *A Grammar of Kannada (based on the inscriptions of Coorg, South Kanara and North Kanara Dts. 1000-1400 A.D.)* — Rs. 10-00
K. Kushalappa Gowda

29. *Tolka:ppiya moḻiyiyal*
(Collection of papers presented at the Seminar on Tolka:ppiyam) Rs. 10-00
(Eds.) S. Agesthialingom and K. Murugaiyan

1973

30. *A Bibliography of Dravidian Linguistics* Rs. 10-00
S. Agesthialingom and S. Ṣakthivel

31. *A Bibliography for the Study of Nilagiri Hill Tribes* Rs. 2-00
S. Agesthialingom and S. Sakthivel

32. *Structure of Malto* Rs. 5-00
Sisir Kumar Das

1974

33. *Contrastive Linguistics and Language Teaching* Rs. 10-00
K. Theivanantham Pillai

34. *An Introduction to Modern Telugu* Rs. 10-00
P. S. Subrahmanyam

35. *Ilakkaṇa A:yvukkaṭṭuraikaḷ-I* Rs. 10-00
(Eds.) S. Agesthialingom and K. Balasubramanian

1975

36. *Cuva:mina:tam* Rs. 10-00
(Ed.) S. V. Shanmugam

37. *Nominal Composition in Malayalam (A Generative Transformational Approach)* Rs. 5 00
P. N. Ravindran

38. *Linguistic Diversity* Rs. 5-00
M. W. S. De Silva

1976

39.	*Dravidian Case System* (Eds.) S. Agesthialingom and K. Kushalappa Gowda	Rs.	25-00
40.	*Phonology of Kodagu with Vocabulary* R. Balakrishnan	Rs.	12-00
41.	*Phonology of Toda with Vocabulary* S. Sakthivel	Rs.	15-00
42.	*Cuva:mina:tha mu:lamum virutti uraiyum* (Ed.) S. V. Shanmugam		...
43.	*Four Lectures on Pa:ṇini's Aṣta:dhya:yi* H. S. Ananthanarayana	Rs.	7-50
44.	*Phonology of Kasaba with Vocabulary* V. Chidambaranatha Pillai	Rs.	15-00
45.	*Kanikkara Dialect* S. Agesthialingom	Rs.	7-50
46.	*Saiva Vellala Tamil Dialect* K. Karunakaran and C. Shanmugam Pillai	Rs.	7-60
47.	*Dravidian Linguistics-V* (Eds.) S. Agesthialingom and P. S. Subrahmanyam	Rs.	25-00
48.	*Harijan Dialect of Tamil (South Arcot)* G. Srinivasa Varma and N. Ramaswami	Rs.	6-00

1977

49.	*A Grammar of the Toda Language* S. Sakthivel	Rs.	20-00
50.	*A Grammar of Old Tamil with reference to Patirruppattu* S. Agesthialingom		...

51. *Patiṟṟuppattu with Translation, Transliteration and Commentary* ...
S. Agesthialingom

52. *A Grammar of Kodagu* ...
R. Balakrishnan

53. *Udaiyar Dialect of Tamil* Rs. 7-00
T. Edward Williams and
V. Y. Jeyapaul

1978

54. *Studies in Early Dravidian Grammars* ...
(Eds.) S. Agesthialingom and
N. Kumaraswami Raja

55. *Kamma Dialect of Telugu* ...
A. Gopal

56. *Yadava Dialect of Tamil* ...
S Jayapal

57. *Yerukala Dialect* ...
G. Srinivasa Varma

58. *Dravidian Comparative Phonology* ...
P. S. Subrahmanyam

59. *Kurumba Kannada* ...
G. Srinivasa Varma

60. *A Grammar of the Kasaba language* ...
V. Chidambaranatha Pillai

61. *Muduva Dialect* ...
S. Sakthivel

62. *Relative clause in Malayalam* ...
P. T. Abraham

63. *Padayachi Dialect of Tamil* ...
K. Ramasamy

ARTMENT OF LINGUISTICS
PUBLICATIONS

ve Grammar of Tamil
ment of Tamil Syntax)
. Agesthialingom

lveli Tamil Dialect
A. Kamatchinathan

oli – An Indo-Aryan Language
— G. Srinivasa Varma

26. **The Kollimalai Tamil Dialect**
— K. Karunakaran

45. **Kanikkara Dialect**
— S. Agesthialingom

46. **Saiva Vellala Tamil Dialect**
— K. Karunakaran &
C. Shanmugam Pillai

48. **Harijan Dialect of Tamil (South Arcot)**
— G Srinivasa Varma &
N. Ramaswamy

53. **Udaiyar Dialect of Tamil**
— T. Edward Williams &
V. Y. Jeyapaul

55. **Kamma Dialect of Telugu**
— A. Gopal

56. **Yadava Dialect of Tamil**
— S. Jayapal

57. **Yerukala Dialect**
— G. Srinivasa Varma

59. **Kurumba Kannada**
— G. Srinivasa Varma

61. **Muduva Dialect**
— S. Sakthivel

63. **Padayachi Dialect of Tamil**
— . Ramasamy

AUP